

Keegstra and League want identity Christians

Paul De Groot

BENTLEY, Alta. — Some of Jim Keegstra's best friends are Christians. "We believe in Christian principles and Christian philosophy, and believe this country has been based on those principles," says Jim Greene, a Bentley garage owner, and president of the Christian Defense League.

The league was founded shortly after the case of Jim Keegstra, an Eckville school teacher now facing trial in Red Deer on a charge of willfully promoting

hatred against Jews, came to public notice. Its main purpose was to provide financial and moral support for Keegstra, Greene said in an interview in his garage in Bentley, 25 kilometres northwest of Red Deer.

The garage now lists among its employees one Jim Keegstra. During the interview Keegstra, wearing orange coveralls and a welder's cap, answered the telephones and dealt with customers at the garage, a clean, spacious quonset hut at the edge of town.

Crucial trial for league

His trial raises "one of the key issues in society, that will determine the future of not only law, but morality and freedom. It was the catalyst that brought (the league) together," Greene said.

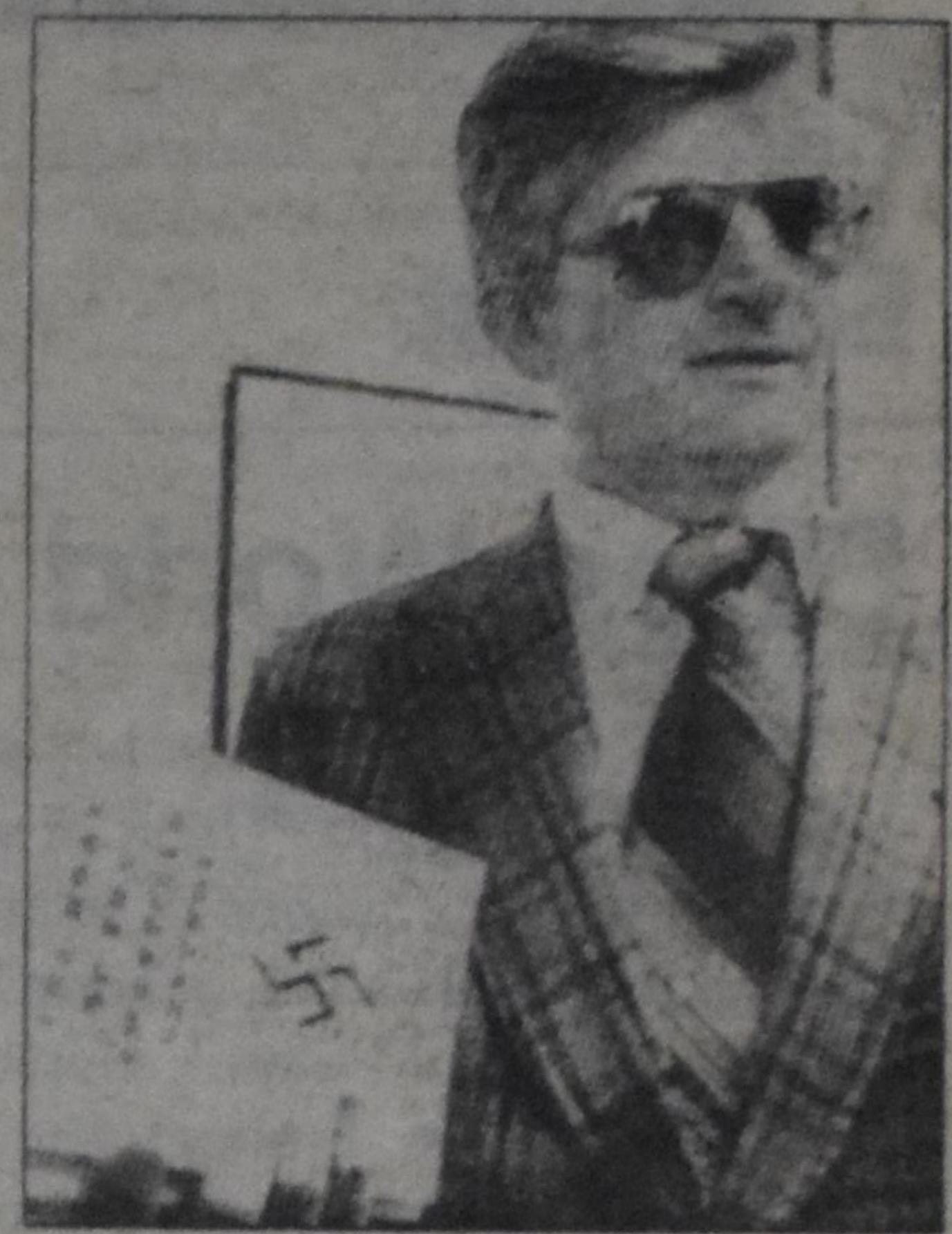
Although freedom of speech is an important issue for the league, it appears to be most concerned about what it sees as a conspiracy against Christianity in Canada.

"Our world is moving into secular humanism," said Greene, a personable man who smiles frequently as he talks.

Secular humanism embraces, in Greene's view, those who would restrict freedom of speech and centralize government power, religions which are "working for the destruction of Christianity", Communists and liberals, atheists who he believes control the television we watch, "anti-Christians" in the school system who promote "filthy language and rotten books" like *Catcher in the Rye* and *Grapes of Wrath*, who refuse to teach creation as a fact, and who he says teach sex education and abortion, and, of course, Zionists.

Greene distinguishes among different types of Jews, and says "the Zionists are the troublemakers." A proponent of the theory that modern Jews are primarily the descendants of a race from southern Russia and are not Palestinian in origin, he rejects the idea, common in some other Christian circles, of a special relationship between God and the Jewish people.

Although he says he does not condemn Jews, a note he has written to himself in the margins of a book, suggests that his distinctions are only theoretical.



Jim Keegstra

He holds the book, which warns that the world is in imminent danger of takeover by one of several international conspiracies, approvingly to a reporter, who notices Greene's comment written in the margins of the text: "All Jews are Anti-Christ."

Fifty dollars and personal relation

Aside from sending the odd press release to the media and asking Christian ministers in Alberta for support, the Christian Defense League has kept a relatively low profile.

Continued on page 4...

Thinkbit

Error is truth taken to extreme.
author unknown

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May 3, 1985

40th year of publication,

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CLAC Goliath convention not slain

Bert Witvoet

EDMONTON, Alta. — If organizer Co Vanderlaan felt trepidations while mustering the forces of his David organization to prepare for the Goliath 1985 CLAC convention (mindful of the outcome of a similar convention in the Bible), these trepidations evaporated with the rising of the bright Alberta sun the morning of the convention.

Reports and resolutions

Four hundred delegates, members and friends of the Christian Labour Association of Canada registered for the Business meeting held in the spacious facilities of the Edmonton Convention Centre on April 13. They listened to reports given by nine western CLAC locals, as well as to three regional reports. (The CLAC is mainly represented in three provinces: Alberta, British Columbia and Ontario).

Official delegates approved a budget for 1985 that for the first time exceeds \$1 million.

Resolutions were adopted that asked for an end to 24 hour lockouts in Alberta, compulsory arbitration for private health care in Alberta, a lifting of the ceiling of allowable increases for those public sector employees earning less than \$20,000 in Ontario, and safeguarding of the right of workers to join the union of their choice in British Columbia.

In addition to that the convention was asked to adopt a resolution addressed to the governments of Chile, Cuba, Haiti, Nicaragua and Paraguay, asking them to protect freedom of association for workers.

First-hand look

For most Alberta conferees this 33rd convention provided them with their first

Continued on page 10...



Alberta Labour Minister Les Young (l.) awarded Co Vanderlaan with an Alberta pin for having organized such a huge and successful convention

Photo by Sharon Visser

John Valk

THE HAGUE, The Netherlands — Queen Beatrix and Prince Claus recently paid a three-day visit to Italy. Included was a stop in Vatican City and a 40-minute audience with the Pope. Not surprisingly, the discussion between the Reformed Queen and the Catholic Holy Father touched on the Catholic Church in The Netherlands, and the latter's scheduled visit in May.

The precarious situation of the Catholic Church here is an uneasy concern to John Paul II. In the past, this church has occasionally startled the rest of the Catholic world by acting in rather unorthodox fashion. Little of this has proved to be popular with the Vatican.

But the "innovativeness" of the last 25 years now appears to be waning. Some of the independent spirit of yesteryear is slowly being overshadowed by an "ultramontane" devotion. With his upcoming visit, the Pope will surely attempt to strengthen this new orientation, and steer the Dutch Catholics back to a more traditional "Rome-oriented" course.

Papal influence in The Netherlands may already be on the increase. At least, this appears to be the case in the recent

nomination for the bishop's seat in Den Bosch, the largest Catholic diocese in The Netherlands. The new choice, Jan ter Schure, was selected for his pious, devout nature, and for his administrative abilities. But most important, for his loyalty to Rome. He replaces Mgr. Bluyssen who stepped down due to a prolonged illness.

Imported bishop

If Rome is content with this latest development, such is not the case with many in Den Bosch now under the care of the new bishop. The response to the nomination was rather negative.

That adverse reaction arose may not be all that surprising. For one, ter Schure is not from the diocese of Den Bosch. Hence, he will be somewhat unfamiliar with its present practices. Many would have preferred a "local" as the new replacement to circumvent this problem, a practice not uncommon in the Catholic Church.

More importantly, ter Schure is not of the same mind as the former bishop. Hence, he most certainly will want to depart from the diocese's present course.

Continued on page 4...

In this issue

Report on 33rd convention of CLAC p. 10
Liberation, May 5, 1945 p. p. 11-15
Dutch p. p. 21-23

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Editorial

Does World War II still have meaning?

The Second World War left deep scars on many countries and peoples of the world. Think of what it meant to the Jewish people who lost millions of relatives and friends in a misguided Nazi campaign to solve economic and social problems. Think of the occupation of Poland, Denmark, Norway, Luxembourg, Holland, Belgium, France. Think of Britain, Canada, the United States which lost thousands of young men to a war waged on foreign soil. Think of Russia which suffered casualties in the millions. And think of the countries swallowed up by Russia: the Baltic republics, Poland and other eastern European countries. Think of China, Indonesia and other Asian countries. Think of North Africa.

Millions and millions of people were affected by the conflict that developed out of the fascist aspirations of Germany, Italy and Japan, countries which also suffered greatly themselves.

On May 5 we celebrate the end of that terrible conflict. It's a time to reflect on what the meaning was of it all. Some say there is no meaning in war: it's total madness. But that is probably because they stare at the senseless destruction of human life. When we trace war back to where it started, it unfortunately makes a lot of sense.

A war of ideologies

The Second World War was not so much a dispute about territory, although territory was involved. It was really an all-out war between opposing concepts of life. As such, it was unavoidable.

National Socialism was a movement that came to power at a time of great economic decline. It was anti-democratic because democracy had proved unable to whip things into shape. Fascism is basically an impatient, no-nonsense, redneck kind of mentality that wants to solve human problems by an absolute dependence on authority.

In Germany, conditions were ripe for the emergence of an infallible Führer who preached racial supremacy for Germanic peoples. The system was based on pride. Through the establishment of a dictatorship, the Nazis were able to exploit people and technology and thus become, for a decade or less, one of the horns on the head of the Beast.

Fascism has not disappeared from the face of the earth. The presence of Keegstras and Zundels should remind us of that. Fascism is not far from authoritative governments either. It is even noticeable in church communities. Wherever impatient

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people try to solve problems in a ruthless, no-nonsense, no-holds-barred, authoritative way, you have the beginnings of a totalitarian, fascist regime.

If fascism was such an evil system, were its opponents so innocent? Can we say that the struggle between democracy and fascism, or between communism and fascism, was a struggle between good and evil?

Hardly. Democratic countries of Europe and other parts of the world were often guilty of neglect. They failed to do justice, pursuing selfish nationalistic policies. They preached peace but were not willing to pay the price for peace: righteousness and compassion. The record of communism is even more dismal. Like Nazism, it has a built-in form of oppression.

That is the meaning of the Second World War; the lesson that even today we can learn.

What is peace?

But we must go on and ask what the meaning of peace is too. Peace is not just the absence of war. Rather, it is the beginning of new responsibility.

We must ask ourselves, What alternatives do we provide for oppression? Are the unemployed free, truly free to live their lives in service of God and neighbour? Are the unborn free to live life? Are young people free to browse through inspirational and wholesome reading material and watch films that are good for body and soul? Are the animals free to play in forests that are free from acid rain, and the fish free to spawn in unpoisoned waters? Are the birds free to swoop through unpolluted air?

And what about the international scene? Are Latin American countries free to follow an independent course? Are African countries free to rebuild economies, without back-breaking interest payments? Are east-European countries free to break with communism?

Peace! What is it? Peace (shalom) comes from living before the face of the Lord as individuals and nations in obedience to Him, trusting that He will bless those who love greatly.

If May 5 will teach us anything, as we remember once more and perhaps for the last time the end of World War II, let it be that war and peace are judged by the standards of the Kingdom of Heaven. There are no better guidelines for constitutions, laws, charters, treaties, policies and accords than the laws of that Kingdom for this middle realm we call earth.

Letters

Appreciates reporting of context, but wants greater accuracy

Today, April 16, I received the C.C. dated March 29, 1985.

I know that Ms. Van Til of your staff, no doubt, does her utmost to report things correctly, and in the interest of serving the subscribers in the greatest way possible she has taken reports given over the telephone by clerks of Classes. Yet she has reported incorrectly a number of details that concern the meeting of Classis Eastern Canada.

It was an *ad hoc* committee of Classis that recommended to Classis that we no longer set a quota for Indian Ministries of the CCRCC and not the Charlottetown CRC that overruled Classis to this effect.

That recommendation was accepted. Secondly, what was reported to Ms. Van Til was that the Charlottetown CRC's overture (to limit the salary of denominational employees, to double the minimum salary scale of the amount recommended as salary for ministers serving in churches supported by the Fund of Needy Churches) was accepted by Classis and passed on to the Synod of 1985.

These are not big mistakes. Ms. Van Til could, just for the sake of accuracy, wait for the mail to bring her the recorded minutes. But you can tell from my opening sentence that that would be a long wait.

Further, the readers of the C.C. should appreciate the efforts made to give the reporting of these meetings of

Classes in your paper a context not usually noted in the minutes of such meetings. So keep on trying even if from time to time you get corrected by a fussy clerk of a Classis. We all have our job to do.

**John Tenyenhuis,
Stated Clerk,
Eastern Canada**

Article on Oberammergau play misleads

Your Easter edition (March 29, 1985) contained many Christian articles. But what does Jesus Christ's crucifixion, resurrection and ascension into heaven have to do with Oberammergau?

Your article on Oberammergau is totally misplaced. How do people have the nerve to play Jesus Christ in the crucifixion every ten years for a whole summer?

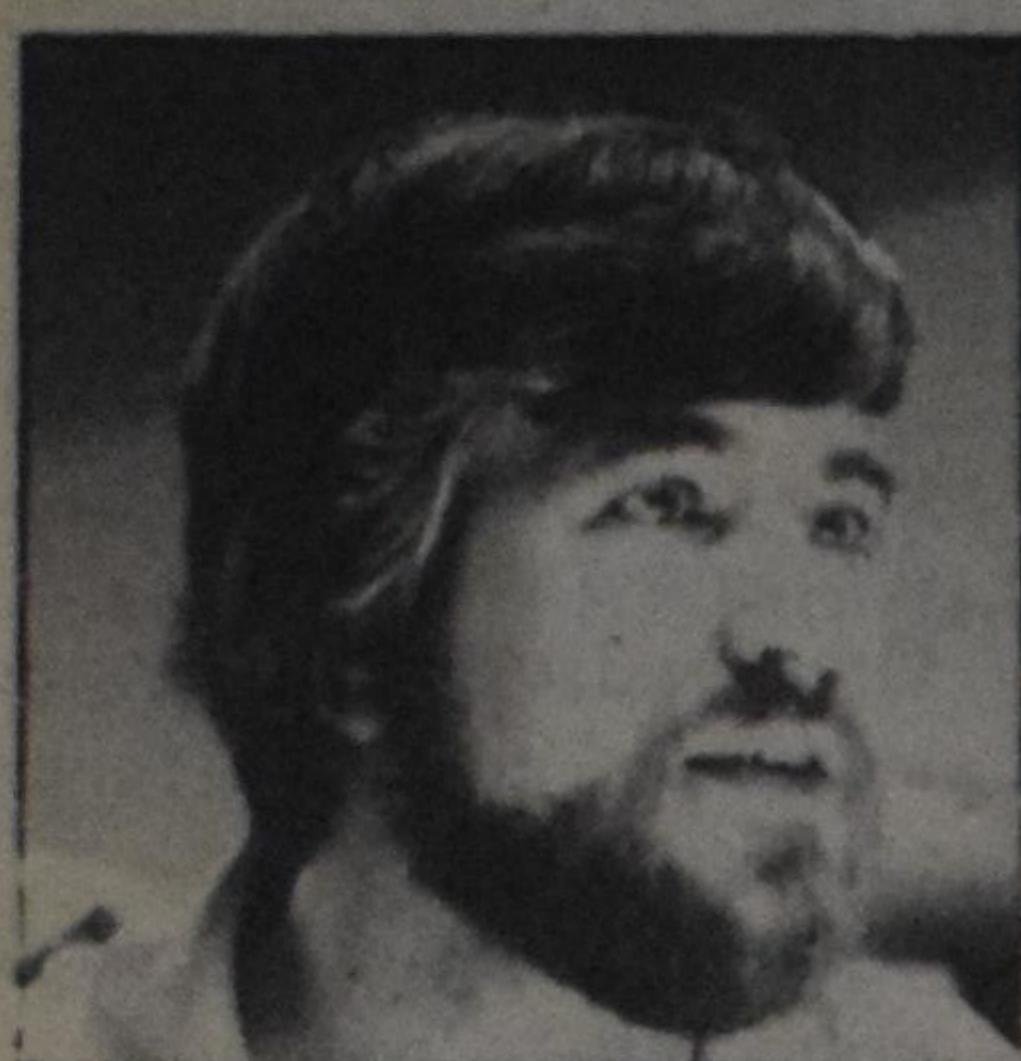
How can *Calvinist Contact* make propaganda for Oberammergau and derail Jesus Christ to the horizontal level for tourist entertainment?

No man can portray Jesus Christ on the cross of Golgotha, suffering the agony of hell, the wrath of God, bearing the sin of the human race. How dare we?

When the humanist sees the Oberammergau play, will he then believe and repent? Of course not.

It makes a mockery of the word of God in Isaiah 53:5. *Calvinist Contact* (March 29, 1985) carried good articles pointing to redemption in Jesus Christ, but

JUST A MOMENT/HERMAN PRAAMSMA



"I cannot forecast to you the action of Russia. It is a riddle wrapped in a mystery inside an enigma."
 (Sir Winston Spencer Churchill, Broadcast, October 1, 1939).

One of the most common mistakes we make as people is to give answer to questions that aren't asked. And sometimes we make those answers unnecessarily lengthy.

A good example of this you can find in our interaction with our offspring. We often assume all kinds of things when they ask us a simple question, and try to cover all bases in our eagerness to provide a full answer. Maybe we're just happy they ask us anything. I don't know.

The typical example is that of the four year old who wants to know whether or not it is true that the stork brings babies to fathers and mothers. Having caught our breath again, we may launch into a lengthy, tastefully done, exhaustive explanation (complete with a reference to the family hamster), when a simple "no" would have done the trick.

Likely as not the child will begin to look bored ("May I go now?") and leave the room halfway through the presentation.

The other day I fell into a similar explanatory attitude. I was sitting across the table from my oldest daughter, a tenth grader. She was doing her homework. Without warning she suddenly asked, "Dad, what's the word 'enigma' mean?" I made the fatal assumption that she was doing an English exercise, and let's face it, folks, I was out to impress.

Merely warming up on some synonyms (puzzle, riddle, mystery), I went on to describe in great technical detail the coding and decoding machine the Allies had used during the Second World War. The machine was called, you guessed it, ENIGMA. I wound down by giving the famous quote from Sir Winston Churchill, which graces the head of this column.

Out of breath, but willing to continue further if necessary, I looked up at my daughter. She smiled back at me and said, "My boyfriend says I'm an enigma."

Oh.

I'm sure that many of you can provide similar examples from your own regrettable experiences. I've come to the conclusion that making sure you understand the question is the soundest of principles before you answer.

I'm afraid though that some people in my profession stack the deck a bit by providing *both* the question *and* the answer when their audience is most defenceless, thereby making it possible to be irrelevant on both scores.

What does the person across from me really want to know? I guess I only get to know that when I get involved with him/her beyond my own eagerness to provide instant answers.

The Dutch have this charming saying, "Speaking is silver, but silence is golden." Teach me to listen Lord.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Deacons need a voice at Synod

The Christian Reformed churches were asked by their Synod for input into solving problems between Christian Reformed World Relief Committee (CRWRC) and Christian Reformed World Missions (CRWM). Being a member of the CRC, here is my two-cents worth.

I believe that we first have to go back to Acts 6, where we are told that the elders could not handle the work load properly anymore. Acts 6:2 says, "It is not right for us to neglect the preaching of God's Word in order to handle finances." So deacons were chosen, including Stephen, who assumed his task being full of the Holy Spirit. I am sure he worked hard to relieve the hardships of the widows and the needy of his day.

We are all equal

Whoever we may be, we are all equal before God. Whether we are a plumber, waiter, pastor, deacon, or custodian, it does not matter. The fact is that our tasks are different. I am sure that the task of deacon has varied somewhat in past history.

I grew up in an immigrant church, which started in the early fifties. At that time there was plenty of work for the deacons in our own community. As the immigrants became more established, and were able to care for themselves, our deacons had to look for wider horizons to do their work of mercy.

Sure, many mistakes have been made, but on the whole, I believe the deacons of the CRC have done a tremendous job. They established the CRWRC and, through deaconal conferences, have given guidance and have collected funds, actually participating in the Christlike work of mercy to the needy in underdeveloped countries.

Power struggle developed

The Lord has also blessed the CRC with people who give generously to this wonderful, rewarding work of mercy.

But unfortunately, the devil is always working overtime when God's people are trying to serve their master. Slowly but surely, it seems, a wedge was driven between CRWRC and CRWM. A sort of

power struggle developed.

If this struggle continues much longer, I am afraid that the separate office of deacon, established in the days of the apostles, will fall away. There is no reason why both organizations cannot work side by side, in some instances together, for the furtherance of God's Kingdom.

Deacons not represented

One thing that has always bothered me is this: ministers and elders decide on the floor of Synod and Classis what is to happen to the CRWRC. The deacons are not at all represented. Yes, I believe that the elders, including ministers, like the apostles, have authority in our church to keep the doctrine pure, to go out and spread the Gospel and to discipline the Church and its members when needed. But the office of deacon is distinct. It has the task of showing Christian mercy to the needy.

It seems to me that deacons do not have enough input in their own affairs. One way of rectifying this situation would be for each deaconal conference to send a delegate to Synod, who would have a voice in discussing and deciding on matters relating to the office of deacon only.

I am not saying that the CRWRC is not operated efficiently. On the other hand, I am sure that there would be more experts in financial matters among the delegates from the deaconal conferences than among delegates to Synod, half of whom are pastors, who on the whole do not have any training or experience in these matters.

Let us members of Christ's Church, prayerfully and in brotherly love try to find a solution to the problem of tension between CRWRC and CRWM.

**Hans Visser,
Taber, Alta.**

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to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

spoiled it by leading us in a corrupt worldly direction.

"A famous Easter play." Man can do it!

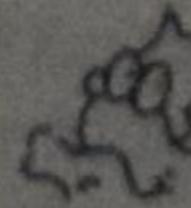
**Ed Numan,
Smithers, BC**

For your information

The Kerux (Calvin Seminary student publication) is copyrighted material. Seriously, it is. What does this mean for you?

Well, suppose you're a publication, say for instance the *Calvinist Contact*. And suppose you found something we printed, maybe on February 15, like maybe a cartoon about Dutch people and marathons and why the one never runs the other. And suppose you wanted to reprint it on March 22 or something.

You couldn't. We're copyrighted. Well, you could, but if you wanted to be ethical about it you would have to get permission from us and give credit to us.


Pontius' Puddle

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would be theft. And we would be angry. Just for your information.

Bob Rienstra
(Reprinted with permission from Editor of Kerux, Laura Smit!)

I DON'T WANT TO BRAG, BUT IN JUST 25 YEARS I HAVE HAD 27 CONGREGATIONS!



News

Religion writers' craft gaining prestige

Bob Bettson

COLUMBIA, Mo. — Thirty years ago, the *Washington Post*'s idea of covering religion was sending junior reporters to cover Sunday sermons in the city's largest churches.

That should give you an idea of how far the craft of reporting on religion in daily newspapers has come in the last three decades.

A week and a half ago I attended a meeting of the Religious News Writers Association, an organization of reporters and editors who cover religion for secular dailies in North America.

The association, itself about 30 years old, now has about 200 members, including about a dozen in Canada.

This year's meeting was held in conjunction with a seminar on American Religion and International Relations, sponsored by the University of Missouri journalism and religious studies departments.

Religion reporting used to be a poor cousin in the newsrooms of North American dailies. Weekly religion pages, usually called church pages, contained a mix of inspirational columns by local clergy, releases on upcoming church events and shallow coverage of local

church news, if there was any at all.

The only saving grace of church pages then was international and national wire coverage on major issues involving churches.

Religious reporting advance

While attending the conference I reflected on how much things have changed since then.

Many large dailies across North America have full-time religion writers with a background and interest in the field.

We don't only write for Saturday sections. We cover news stories with religious angles and compete with other reporters for space in the daily paper.

The issues we write about often have little to do with parochial church concerns. They are the big issues of our time: racism, economic injustice, foreign policy, emergency relief efforts, nuclear disarmament, feminism, education, abortion and bio-ethics.

We often travel to cover important meetings of church leaders or religious events which are of concern to our readers.

The craft of religion reporting has advanced by leaps and bounds since the time when the post was assigned to the lowliest cub reporter because no one else wanted the job.

Large award

At the association's meeting the results of the annual competitions for excellence in religious news writing were announced. In 1985, for the first time, the Templeton Reporter of the Year Award, with a \$2,000 (U.S.) cash prize, was given to the entrant who demonstrated versatility and excellence in the reporting of religion in the secular press.

The winner was Russell Chandler, the veteran religion writer for the Los Angeles Times and past president of the Religious News Writers Association.

The cash award is one of the largest in journalism and reflects the increasing prestige which is being accorded to top-notch religion reporting.

There are problems

I don't want to give you the idea that coverage of religion is getting the attention it deserves everywhere.

In Canada, perhaps eight or nine dailies have reporters such

as myself who work full-time on the beat. At many other dailies, religion is still covered through wire stories and old-fashioned local church news.

Even for those of us who are full-time religion writers there are barriers to overcome.

Many times stories that include a large religious angle are assigned to other reporters who don't have the background to do as good a job as we could.

There is also a danger of having a Saturday religion page become a ghetto for religious news. There's a need for a Saturday section, but daily news stories on religion should get better play as well.

We also have problems with editors who don't take religion seriously. At many newspapers, stories with religious angles are given the short shrift.

After covering this beat for 3½ years, it is clear to me that religion writing at its best means covering a wide variety of issues with religious dimensions, from politics and economics to medicine and law.

As churches and other religious groups have taken a broader view of their social responsibilities, so we must take a broader view of our responsibility to our readers.

Whether for good or ill,

religion is a powerful force in the lives of our readers.

Academics have argued that our society is becoming more secularized all the time. Organized religion is losing its influence. People aren't going to church anymore.

But it would be a big mistake to ignore the powerful role religion still plays in our lives. It touches us in many ways.

That's why week by week, religion reporters across North America are doing stories on everything from the situation in Central America to incidents of anti-Semitism and pronouncements by bishops on the economic crisis.

You may not like everything you read on the religion page. You may sometimes wonder what it has to do with going to church on Sunday. But one thing is for sure — it's never dull.

From the Religion page of the Calgary Herald, Sat., March 16, 1985.

Keegstra and Defense League want identity Christians

... continued from page 1.

Its members come from a wide variety of faiths, said Greene, now a Seventh-day Adventist, but whose personal religious history includes being baptized an Anglican, onetime membership in the United Church, personal conversion in a Mennonite Church, and a seat at one time on the board of an Evangelical Free Church.

Greene is reluctant to say how many members the league has. The league has "supporters" who receive its newsletter, and to get on the mailing list, one must meet two criteria, he says: a \$50 donation and a "personal relationship with Jesus Christ." Any executive of the organization must give a personal testimony of his salvation through Jesus, Greene said.

Members come from the Catholic, Mormon, United, Anglican, Full Gospel, Presbyterian and other churches, he said. Although the league is not associated with any other organizations, it receives financial support and correspondence from all over the world, Greene said.

True Israel is white European

Terry Long, the founding president of the league, is now the Alberta chairman of Aryan Nations, a white supremacist organization.

Long calls himself an "identity Christian" which, he explained in a telephone interview, means one who has been identified as a true descendant of God's chosen people.

"We don't believe the Jews

are the chosen people. We believe Israel is. True Israel is white Europeans," he said. He cites passages from the book of Revelation and from the First Letter of John as proof that those who call themselves Jews are in fact the Anti-Christ.

Long is selective in his use of Scripture. Although Old Testament prophecy and the words of Christ in the Bible are authoritative, the words of the apostle Paul, the major leader of the early Christian church, are not, in his opinion. Thus Paul's comment in his letter to the Galatians that "there is no Jew or Gentile" in Jesus Christ can be safely ignored, Long says. But other "identity Christians" are more committed than he to the whole Bible, he said.

Among other "identity Christians" named by Long: the Ku Klux Klan, the Western Guard (whose leader, Nazi sympathizer John Ross Taylor, has been jailed for refusing to discontinue anti-Semitic phone messages in Toronto), and the Posse Comitatus, which believes the United States tax system is the tool of a Jewish conspiracy to take over the country and eventually the world.

Gordon Kahl, a Posse Comitatus leader, died in a hail of gunfire in 1983, after killing a sheriff and two federal marshalls.

"You being a member of the Jewish-controlled media, we

assume you are the enemy," Long politely told this reporter during the interview.

Talmud urges violence?

Both the Christian Defense League and the Aryan Nations base their anti-Jewish views on what they say are anti-Christian ideas in the Babylonian Talmud, the immense body of rules, arguments and ideas which guide Jewish religious thought.

Parts of the Talmud are virulently anti-Christian, and urge Jews to kill, rape and persecute Christians, says Long.

That view is challenged by Edmonton rabbi Haim Kemelman, who said in an interview that the Talmud is not a list of rules for Jews, but a compendium of arguments and ideas, a "spectrum of thought." Thus, an injunction to harm others must be put in the context of hundreds of arguments in the Talmud against the idea, he said.

Kemelman, who reads the Talmud in the original Aramaic, said he is prepared to interpret any section of the Talmud within its context, for anyone concerned about what it says.

Some Jews who experienced severe persecution at the hands of Romans and Christians had angry words to say about them, but "there is no statement

about killing Christians," said Kemelman.

He cites as an example of the opposite a passage which says any Jew, non-Jew or non-believer, "as long as he is a decent human being, is worthy of redemption and salvation and God's heaven."

Equally unpopular

The name of the Christian Defense League bears an ironic resemblance to the Jewish Defense League, disowned by Jewish leaders because of its radical and sometimes violent defense of Jewish interests. The Christian Defense League has never engaged in physical violence, but it is fair to say that it is roughly as popular with the leaders of many Christian organizations as the JDL is with most Jewish leaders.

Graham Miller, assistant pastor of Red Deer Baptist Church, says that Keegstra should be able to say what he wants, but disagrees strongly with his view of Jewish history.

Pastor Paul Robbins, of the First Church of the Nazarene in Red Deer, says his church has been contacted by the league, but has rejected any support for it.

Keegstra is entitled to his views, he said, "but I don't consider his views or what he represents as representative of what we of the Protestant faith are trying to tell people."

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Peace colloquium announced; papers invited

WINNIPEG, Man. (MCC) — People committed to ongoing dialogue about Peace Theology are invited to bring papers or responses to papers with them to the Colloquium on Peace Theology, June 20-23 at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

The Colloquium, sponsored by Mennonite Central Committee (US and Canada) and the Institute of Mennonite Studies, will feature "starter" papers on four general topics. Other participants are invited to prepare responses to these papers or prepare a paper of their own which address the general topics.

Topics are "The Problem of Power and Justice in Peace Theology," "Rethinking the Christian Witness to Society and the State," "Peace Theology and the Biblical Concept of God" and "How do we do Peace Theology?"

The starter papers will be mailed to all registered participants in early May.

The Colloquium planning committee emphasizes that the format, which asks all participants to prepare responses or papers, is not meant to exclude persons who are not academicians or scholars. The papers do not

need to be scholarly research papers; they need only be a serious attempt to contribute insight to the topic. Participation by a broad range of church

persons, especially persons engaged in peacemaking activities, is encouraged.

The planning committee hopes to bring together, over

the next number of years, people committed to doing serious work and reflection on the theological, moral and social issues involved in the peace witness of the church. The group which meets in June will attempt to identify the most pressing issues to be addressed by future colloquiums.

Individuals interested in contributing a paper or response should contact MCC Canada Peace and Social Concerns Committee, 201-1483 Pembina Hwy., Winnipeg, Manitoba, R3T 2C8. Some travel subsidies are available for those who have to travel long distances.

Dutch/Canadian choirs produce joint recording

Marian Van Til

The highly regarded 20-voice Elmer Iseler Singers have teamed up with The Netherlands Chamber Choir to produce a recording to varied choral works.

The Toronto-based choir, conducted by Elmer Iseler, is one of Canada's three fully professional choirs (along with the Tudor Singers of Montreal and the Vancouver Chamber Choir), has toured Europe and North America, and regularly appears at Toronto's Roy Thompson Hall.

The two-record album, *Serenade in Harmony*, was recorded last year at the Lora McRae Auditorium of Timothy Eaton Church during the Toronto International Festival. It contains challenging works for double choir: Three Brahms motets, "An Apostrophe to the Heavenly Host" by Canadian

composer-organist Healey Willan, Richard Strauss' "Deutsche Motette," Frank Martin's "Mass for Double Choir," and Swiss-born Julien Francois Zbinden's "Te Deum."

Three years ago Elmer Iseler was the first North American to be invited to conduct The Netherlands Chamber Choir, one of that country's foremost choral groups. The two choirs have since toured each others' countries as part of a cultural exchange.

Toronto Star critic William Littler has called *Serenade in Harmony* "highly respectable from a sonic point of view ... as well as distinguished on musical grounds. ... One of the outstanding choral albums of the year."

Serenade in Harmony sells for \$19.95 on the Melbourne label.

Dutch catholicism

... continued from page 1.

Ter Schure sees his task as "listening, judging, then acting." He adds that no one needs to feel threatened if they conform to the traditions of the Church. However, certain groups in the diocese do feel threatened. They fear a reverse in a former trend. They feel that ter Schure will change the diocese from being people-oriented to institution-oriented.

Opposition to "intolerance"

Such sentiments arise from the Jesuit corner. G.A. Brenninkmeyer, leader of the Jesuits in The Netherlands, has expressed his opposition to the nomination. This comes somewhat as a surprise. Jesuits historically are known for their loyalty to Rome.

One would not expect them to disapprove of a Vatican-approved candidate.

However, Brenninkmeyer states that the new choice is not encouraging, especially for those who have tried to be faithful to the Church. He refers directly to homosexuals and couples who live together. Ter Schure, in no uncertain terms, has stated that these are to be denied the Eucharist.

The church deans in the diocese also oppose ter Schure on this point. They feel such unsympathetic action will most certainly result in polarization. This will erupt the relative

harmony established by Bluyssen, a man more tolerant to the diversity of expressions brought about in the turbulent 60s and 70s.

Theological students from the seminary in Tilburg have voiced their concerns in a letter to ter Schure. They feel that to enforce present Vatican policies, particularly in regard to woman priests, homosexuals and couples living together, will create certain difficulties that they will have to deal with in their future parishes.

Group wants reconciliation

The most severe criticism thus far has come from the *Marienburggroep*. This group has worked hard to eliminate polarization and apathy among Catholics. They regard the nomination as "a slap in the face of Catholic Netherlands." They see ter Schure attempting to spread the Limburg policy of bishop Gijsen to the diocese of Den Bosch. And, they feel that the latter has already been the cause of enough church polarization.

For the *Marienburggroep*, ter Schure represents a distinct wing in the church. He does not stand above party difference, as they feel a bishop should. They see division rather than reconciliation. This also includes relations with Protestants. They feel ecumenical efforts between

Catholics and Protestants, underway in many parts of The Netherlands, will most certainly be threatened.

Many seek end to chaos

But not all Catholics in the diocese disapprove of the new choice. Many see the polarization, disagreement and strife as pointing to certain chaos. And, this situation begs for a solution. For them it is a hopeful sign for the Church to see the Pope move in and attempt to restore order.

Thus, the resistance to papal "meddling" and the toleration of an earlier period for the expression of differing views, opinions and lifestyles may be evaporating.

The nomination received considerable media coverage. Church affairs still seem to attract attention. But in this case, perhaps for the wrong reasons. Highlighted was the diversity, the grievances and the internal bickering.

But by going public, many Catholics hinder rather than help the cause of the church. The media is not the best place to air one's dirty laundry.

John Valk is doing doctoral studies in The Netherlands.

Kuyper's Kapers



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Church

Marian Van Til, page editor

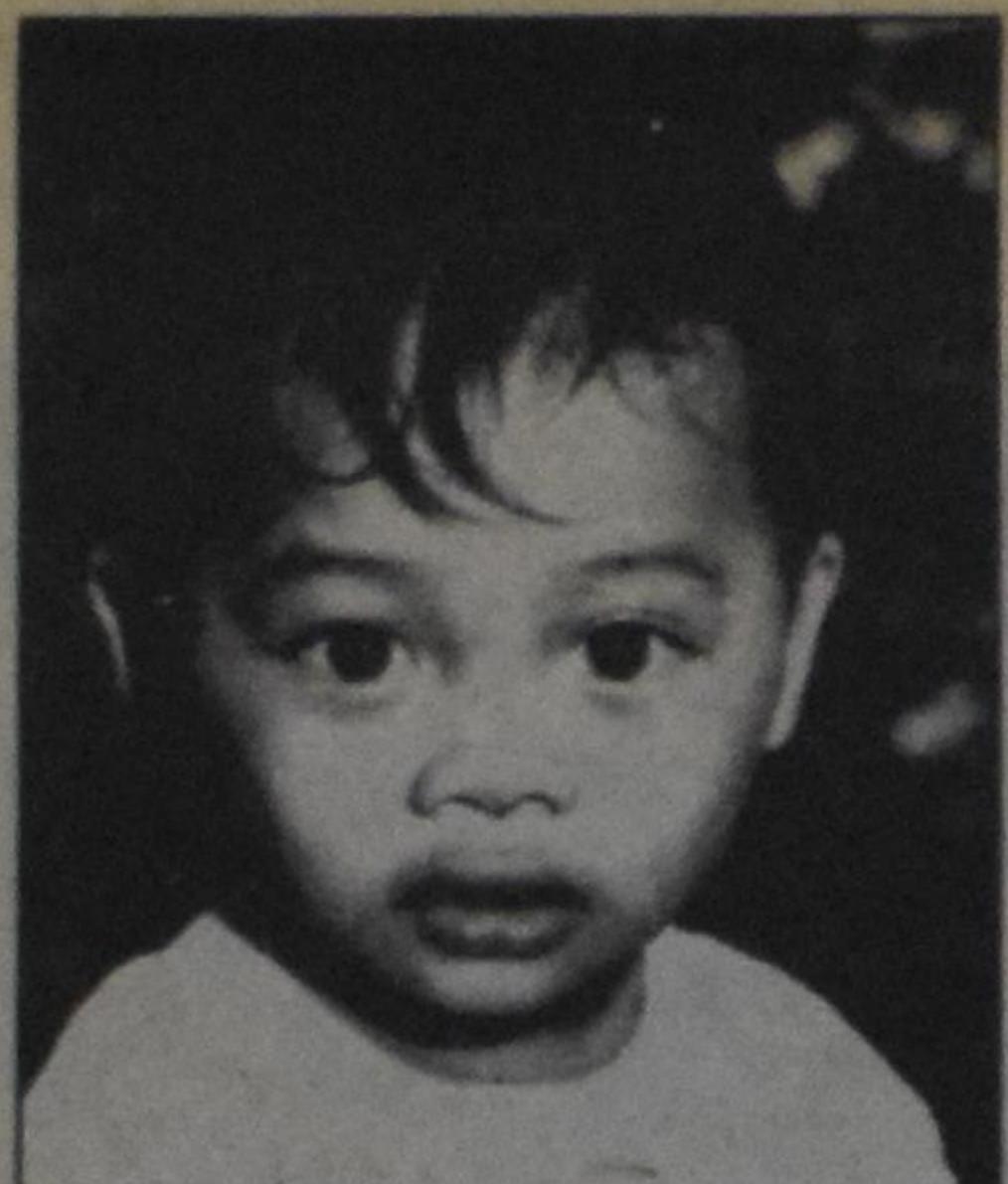
Toronto's Lighthouse hires Chinese evangelist

TORONTO, Ont. — In November of last year a Christian Fellowship service was initiated at The Lighthouse for those who speak and understand the Cantonese language. Since then a growing group of men, women and children has been meeting each Sunday afternoon to hear the Word of God, often for the first time. They come from the neighbourhood and are grateful for this opportunity to meet together, says Lighthouse refugee sponsorship coordinator Dirk Jongkind.

Timothy Chan, 34, whose burning desire is to bring the gospel to his fellow Chinese, has accepted a position as part-time Evangelist for The Lighthouse. He will work under the supervision of a representative of the First Christian Reformed Church of Toronto who is on the Board of The Lighthouse. His pastor-tutor is Rev. Peter Van Egmond, pastor of the Rehoboth Christian Reformed Church of Toronto.

Chan has Bachelors and Masters degrees in Theology and Divinity from Hong Kong.

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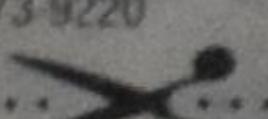
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901 412:



The Lighthouse in Toronto

He served as a minister of a church in Kowloon for seven years. Recently he came to Canada with his wife Catherine and is now enrolled at Central Baptist Seminary in Toronto in a Pastoral Internship Program.

In his work at The Lighthouse, Chan is supported by his wife Catherine and a number of other Christian Chinese volunteers, as well as by the full-time Lighthouse Southeast Asian outreach coordinator and social worker, Rita Wong.

Jongkind explains, "The gospel of our Lord Jesus Christ

is touching the hearts of oriental peoples, through the working of His Holy Spirit. We experience this not only in our outreach to the Chinese people, but in our entire East and South East Asian (EASEA) Program, where we deal with Laotian, Vietnamese, Cambodian and other South East Asian people.

Rime or reason

We, of course, must be polite, and for civility's sake we never quite have the right to say, "Go jump in the lake!"

Sy Nodd

Brother Ben, for deacon considered, did not get the nod when it was remembered that he enjoyed spending — a lot.

Klaas Sis

New church

Christ Community Church (CR) was organized on March 22, 1985, with 60 families. Its address is 1258 Burnside Road West, Victoria, BC V8Z 1N8; 604-479-9105. Clerk: John Slofstra, c/o church address. Treasurer: Nick Lansdorp, 370 Kerr Ave., Victoria, BC V9A 2B5

Canadian Reformed Church

Declined

— to Lincoln, Ont., Rev. J. Geertsema of Surrey, BC

Change in Service Times

— 1st CRC, New Westminster, Burnaby, BC: Dutch language services are now held at 4:30 p.m. on 2nd and 4th Sundays of the month. English language services will be held at 10 a.m. and 7 p.m. until September.

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Pastoral Pondering

Playing church

Henry De Bolster

Last week I wrote about the individualism which I see taking place in our churches with regard to the unauthorized hymnbooks which you find in use in many Christian Reformed congregations. Now I'd like to point out another sign of individualism.

That sign relates to special "worship services" held at weekend retreats and conferences. We hear more and more about organizations or church groups which plan such weekend activities. I applaud these activities. It is good to come together to study God's Word and to concentrate on the fact that we are a communion of believers who as organizations or clubs want to bring to expression our common goals.

My problem is with what happens on Sunday when such participants would otherwise go to the church of which they are members, or, if they are on vacation, would meet with a congregation in another place.

When attending conferences and retreats, or when involved in club outings, there seems to be a tendency not to gather with a local congregation but to organize services right on the conference grounds, retreat centres, or wherever these meetings are held.

Church Order stipulations promote unity

Communally, we have decided that things should be done differently: The Christian Reformed denomination, even though it consists of a federation of churches, always has maintained the name "Christian Reformed Church" in the singular. The denomination wants to express a certain unity and that unity is expressed in the Church Order which we have communally accepted.

Article 26 of that document tells us "the assemblies of the church are the consistory, the classis and the synod..." Article 35A says "in every church there shall be a consistory of the office bearers. The consistory is responsible for the general government of the church."

Article 38A states that "groups of believers of whom no consistory can as yet be constituted shall be under the care of a neighbouring consistory designated by classis..." The consistory shall "regulate the worship services." (Article 52A). In Article 51, the article I quoted from last week, we read, "The congregation shall assemble for worship at least twice on the Lord's Day to hear God's Word, to receive the sacraments, to engage in praise and prayer and to present gifts of gratitude."

What are we doing! Clearly such conference/retreat "worship services" ignore these statements.

If we begin to find such services "normal" why can't I, as a minister, worship officially then on Sunday morning with my children and grandchildren while we're on vacation, for example? I could lead them.

Or, why can't I do that when I am back home? What's the difference?

"Select group" worship

I think we are dangerously close to "playing church." This does not mean that such gatherings cannot be edifying. Nor that you will not be strengthened in your faith by them. The point I'm making is that you may not see them as appropriate substitutions for worshipping with "the whole congregation" as the Lord wants His people to come together. You are worshipping with a select group, and that is always bad for the church. A select group is just that — a group, and "group-forming" within the church is detrimental to the well-being of God's people.

I don't think things are necessarily improved by inviting a consistory to your conference if it has no jurisdiction in the area where you're meeting. That consistory is then intruding into the territory of an existing consistory.

Please give this matter some thought the next time you take out your Young People or organize a conference or retreat which includes a Sunday.

Rev. De Bolster is President of Redeemer College, Hamilton, Ontario and associate pastor of the Burlington, Ontario Christian Reformed Church.

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Parental integrity needed

Jacob Kuntz

The March 8 issue of *Clarion* (Canadian Reformed magazine) features an editorial on "International Young People Year." The writer, Rev. J. Geertsema, points out that it would not be wise to conclude that "we do not need to have our special attention focused this year or any year on our young people." On the contrary, we must ask: Is the care and love that we give our young people sufficient? Are we, perhaps, lacking somewhere? Parts of the editorial follow:

There is a reason for such questions. Also many a family among us struggles with teenagers who are rebellious, who just go their own way and do their own thing; who regularly use excessive alcohol and are on drugs; who have their worldly parties and go to pubs and bars, and so on. Not only families, also congregations and consistories have their problems with some of the young people.

Nevertheless, the fact that there are problems with young people, and not only them, should cause us to examine ourselves and ask ourselves critical questions. Do we as older generation, not only parents, but in general, show ourselves still dedicated to the Lord and to His service? Do we still live in a self-sacrificing faith in which we give ourselves to the Lord and also to one another?

This holiness for the Lord is not a thing for the Sunday, but of everyday life in all its aspects. Our young people must see in the manner of life of the older generation that love and holiness for the Lord is a matter of one's whole life, of work, of free time, of everything. Holy we must be in our work, in our doing business, in our entertainment. Let our children see integrity, and not pious words and at the same time dishonesty and cheating.

A time to answer questions

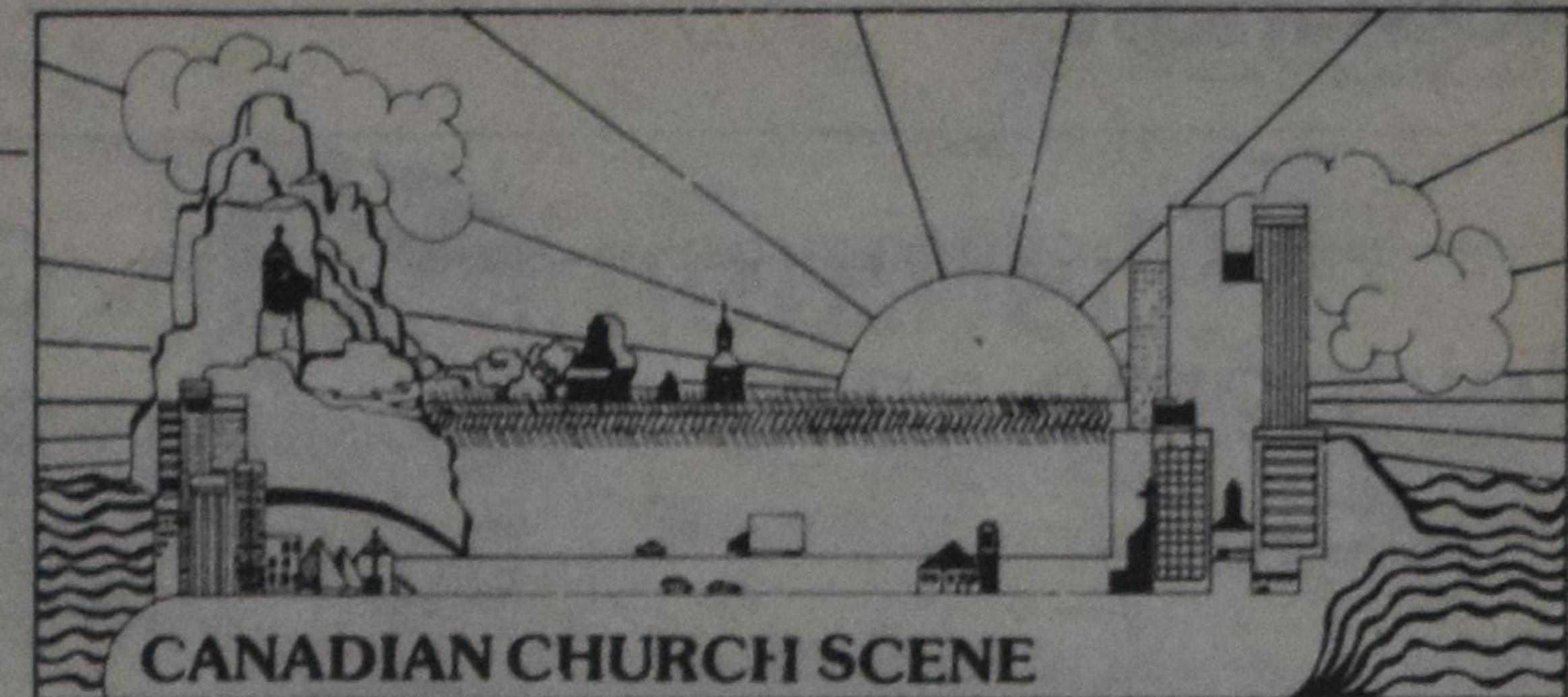
The Free Reformed Church in Canada and the U.S. is known for its desire to be conservative in theology and lifestyle. Matters like "women in office," "nature and extent of biblical authority" have never been raised in these circles. When asked why their magazine *The Messenger* did not deal with those issues, the editor had answered: "We prefer to let sleeping dogs lie."

In the next issue he confesses that that answer was not sufficient. The Free Reformed Church too has to face some tough issues. No church can afford to close its eyes to today's problems.

We selected the following passages from the March editorial:

Are there not some questions which do touch upon the place of women in the church?

But does the fact that Scripture closes the office to women also mean that women have no role at all within the church? Can they not vote? What about widows who are heads of families — one may have a 20-year-old son at home who is a confessed member of the church who can vote, and she cannot. Is this right? And is this covered by Paul's admonition that the women be silent? Whatever the answer may be (and it may well be "No") we ought to know and we ought to be equipped to provide an answer when the questions are being asked. And these questions are being asked and will be asked more frequently as time goes on. Is there not also some place for women in tasks such as caring for the sick, providing assistance in the home where the mother is sick, or perhaps where the mother has been taken away by death and to do all this in a structured way? This does not mean that



they should become "assistant deacons" but certainly such work can be done in consultation with the deacons or the pastor. What about our Ladies' Societies? Are they not doing this already? In some churches they are called "Ladies' Aid (l) Society." Must this then take the place of studying the Word of God? Absolutely not, but who are better equipped but the women to put doctrine into living, caring practice?

Of course, the questions not only deal with women and their place in the church but with the entire broad question of where do we go and what do we do as churches. How do we guide the young people on the various difficult issues facing them? How do we stand over against others? What advice do we give on birth control? How do we counsel alcoholics? What do we do about marriage breakdowns? And so on. Someone may ask, but why raise these questions? We have never been bothered by them. That may indeed be so, but we are being bothered by them now. There was a time in the development of our immigrant churches that these questions did not arise. The reasons for that are varied and to go into them is a study in itself. The fact is, we are no longer closed off from the world and its problems and we have to learn to deal with them.

Dignity at weddings

Our last quote is from an article in the Mennonite Brethren Herald of March 1985, entitled, "Are our weddings really Christian?" It touches on an issue which also in Reformed circles deserves attention. Are OUR weddings

Christian? Reformed people face the added problems of drinking at weddings, and of "open bars," "stag parties" and the like. The passages about the "clanging of the cups" should be taken to heart by all who attend weddings.

Our programs after the ceremony ring with boring emptiness as the master of ceremonies tells canned jokes about the couple. The constant clanging of cups demanding that the groom and bride embrace throughout the meal, not only cheapens the embrace but robs the couple of their dignity. Embracing is not a show, it is not something with which to entertain guests. Embracing should be motivated by love and affection, not be a response to clanging cups."

I am appealing to all of us to rethink our weddings. Please let us bring dignity, simplicity, meaning into our weddings. Let us de-emphasize secular class and pointless expense in our weddings. Let us arrange for receptions in which we can celebrate the joy of the occasion in harmony with Christian principles. Please let us stop piling guests around tables so they can't communicate with one another, while someone clangs his cup for more unwanted and cheap entertainment. Give guests an opportunity to visit, show friendship and care. Stop robbing the couple of their dignity by insisting that they embrace and kiss every time some thoughtless guest decides to clang the cup in his hands.

Let us all work at making our weddings Christian!

Excellent advice for ALL of us!

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ont.

Seeds to help drought-stricken Africans

Bill Haverkamp

The first significant rains in over a year have begun to fall in parched areas of Uganda and Kenya. And farmers are hustling to plant much needed crops. The Christian Reformed World Relief Committee (CRWRC) is providing seed and some farm tools to 7,500 farmers in Uganda and Kenya through grants of \$16,000 and \$17,000 respectively.

CRWRC's East Africa field director, Doug Seebeck, reports that the Church of Uganda's Christian Rural Service will work through pastors and parish agriculture workers to select the neediest farmers in the Madi West Nile Diocese where 200,000 people have suffered from drought conditions.

In Kenya, Ambassador's International, an evangelical development agency, will channel the aid to Kenya's Eastern province through the Reformed Gospel Church and Africa Inland Church. Local committees will identify families with critical needs and distribute seed to them.

The seed to be distributed includes maize, sorghum, green gram, and bean.

According to Seebeck, these target areas of Kenya and Uganda have not received significant rainfall since November 1983. In Kenya's Eastern province, rains have been sporadic and unseasonal for the past two years. The problem exploded when the 'long rains' of 1984 completely failed.

Funds for the grants come from CRWRC's Africa Drought Fund.

Gary Nederveld, CRWRC's Foreign Programs Director, says of these grants, "We see real opportunities in Kenya and Uganda. Here we can move beyond emergency food aid.

though that is often necessary, to help farmers build for the future. Come harvest time, we'll know if we made a difference for these farmers. As an organization CRWRC is committed to programs that will help people lessen the effects of droughts and the like."

In the last five months CRWRC has sent \$500,000 in food and emergency assistance to several countries, but primarily to Ethiopia and Mali.

CRWRC is the relief and development arm of the Christian Reformed Church. From its headquarters in Grand Rapids, CRWRC oversees long-term development work in 20 countries in addition to its disaster response efforts.

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BARRISTERS, SOLICITORS, NOTARIES

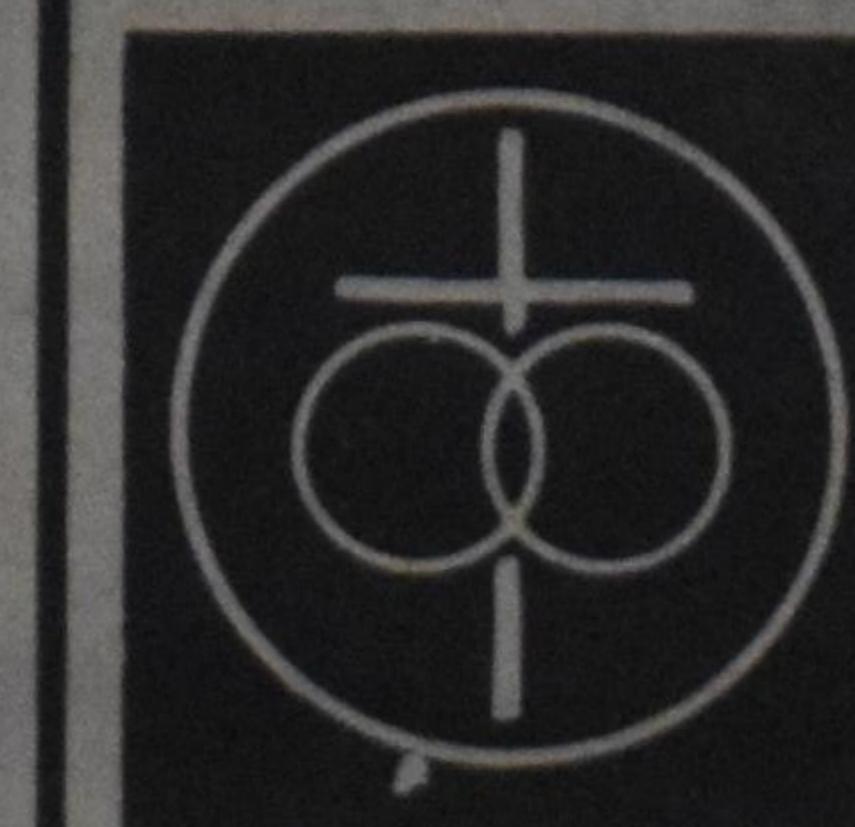
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Education

Henry de Jong, page editor

Chalkmarks Heirlooms and legacies

In many homes one can spot momentos that have been handed on through generations. This watch was from Pake, Opa or Grandpa's father. These pictures were of mom and dad when they were young. That piece of furniture came from Grandma. These pieces of china are from mom's mother. On the stories go with whatever the momentos may be.

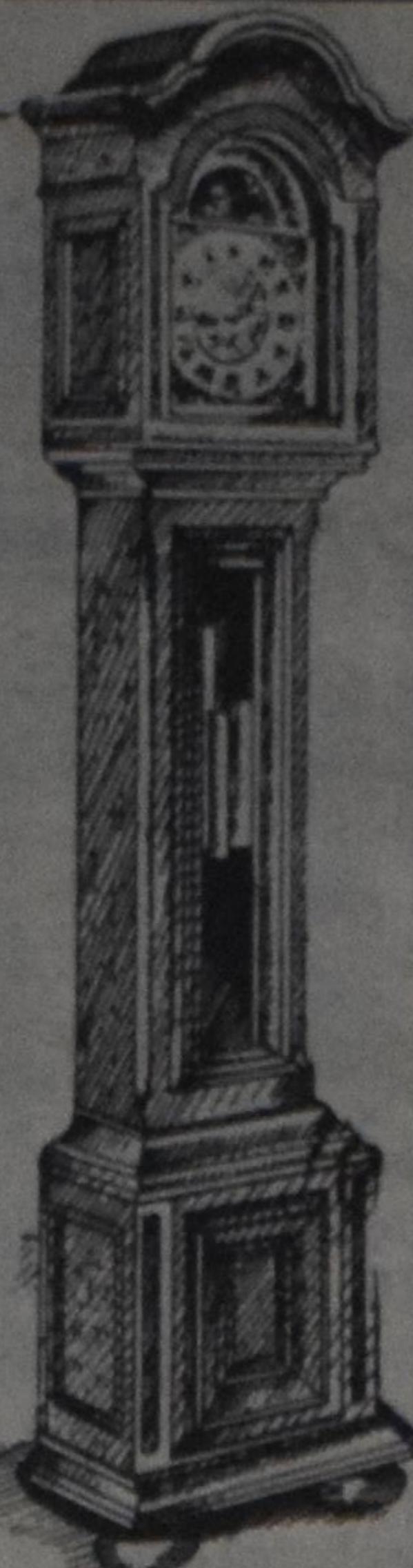
As teachers and parents, what legacy do we leave the future generation. There are various legacies one could leave behind. There is the monetary legacy of a "secure" bank account. There is the sentimental legacy of articles and pictures. And then there is the legacy of faith, love for others, an unselfish spirit, and maturity. So which do we leave? Without the latter the former legacies would be meaningless.

How do we as teachers and parents pass on this legacy? Many parents and teachers try but it is a sobering thought when we recall how many attempts fail. Just good intentions are not sufficient. Faith is necessary. Faith that we can hang on. God has entrusted us with the raising and educating of future generations. So much depends on what we leave within them — not to them.

This responsibility is not as simple as passing on Grandpa's watch or Grandma's china. Faith is not passed on to others. We need to pass on a desire for each child to seek a faith of their own, to seek to serve God. We need to show them daily in the way we live that what we have, that what we believe, that what we say is worth living and fighting for. A passed on faith — a second hand faith is no good to anyone. It has to be a faith of their own.

When children witness a living faith in their elders there is more of a desire to let God be in control of their life. Faith like this continues from one to another. Faith like this begins with a heavenly Father who loved us enough to send His Son to bear all our burdens and sins. What a marvelous God! Hallelujah! Praise the Father!

**Mrs. A. Kuiper,
"Link"**
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Canadian students to reap benefits of financial program

SIOUX CENTER, Iowa — In early March, Dordt College established a new program of financial aid for Canadian students which will go into effect for the 1985-86 academic year.

The Canadian Student Tuition Assistance Fund (CANSTAF) is to be a permanent endowment funded through gifts of friends and supporters of the college. Several gifts to the fund have been raised through designated

contributions to the Heritage 21 Campaign.

CANSTAF grants will be awarded yearly from interest accrued on the endowment funds and administered by the office of financial aid.

These grants will be made available in equal amounts to every full-time Canadian student. The amount will be announced no later than March 1 of the school year prior to the year for which the awards are to

be made and will be applied in equal semester instalments.

For the 1985-86 academic year the anticipated interest available for distribution will be \$20,500. Based on an anticipated 115 Canadian students, each student will be awarded \$175 as a supplement to existing financial aid programs.

Question, please! OAAIS responds

In response to the Ontario Association of Alternative and Independent Schools' submission to the Shapiro Commission, Dr. Bernard Shapiro posed some additional questions to OAAIS. Here follows one of these questions and the answer that OAAIS has given in *A Supplementary Submission* to the commission.

What is the real degree of support for the OAAIS position?

Various polls, both the published and unpublished ones, indicate a range of popular responses. Between roughly one-third and two-thirds of the people interviewed favour independent school funding, depending on how the questions are posed. Questions based on the prior right of parents to choose the kind of education that shall be given to their child, and the con-committant public obligation to respect this right with funded alternatives in the independent sector, score high in the affirmative. Questions that suggest public funds are being solicited for private advantage are at the low end of the scale.

This not only validates a universality of support for the "prior right" principle (91% of respondents to OAAIS' Gallup Poll supported that right unequivocally), but it also is instructive for the manner in which the Government needs to set out this rationale for funding, to be in tune with a basic impulse of the electorate. The result of OSSTF's recent poll on the completion of the Catholic school system may have been a surprise to the sponsor. Roughly two out of three Ontarians show little inclination to be upset, despite noisy expressions of alarm by the OSSTF and others.

Polls have their rightful place but they are not a primary principle for doing justice. History is replete with examples of the majority being both right and wrong in various instances; hence, the Commission of Inquiry should do what it considers to be just and fair rather than what it estimates to be momentarily acceptable.

Furthermore, the mood of the moment can easily shift to its polar opposite in the future.

Thus, minorities often become majorities and the skeptical become supportive. This is particularly true where the fear of change is rooted in myth rather than fact. The funding of independent schools is a case in point. Once enacted, grants to

independent schools cease to be an issue of great consequence. This should encourage the Commission of Inquiry to act boldly and with dispatch. The Commission has been placed at a social development crossroads at a vital time in Ontario's history. We are confident its pronouncements in favour of justice and equity for independent schools will contribute much to the direction and quality of the current matrix of educational change, quite apart from any benefits to be derived by the independent school sector itself.

Shapiro takes time to deal with "extreme polarization"

Henry de Jong

Dr. Bernard J. Shapiro, Commissioner on Private Schools in Ontario, has been granted an extra five months to ponder the 507 briefs that he has received to date. Originally he was to have submitted a report by May 31; now he has till October 31.

In a memorandum to the authors of these briefs he expresses concern that "the number and divergence of views in the written briefs is extreme." Shapiro feels that he needs more time "to consider these views and develop an appropriate public policy recommendation that might take them into account."

The response to the call for briefs has far outstripped the Commission's original anticipation. Briefs received to date:

Private Schools	127
Boards of Education	68
Individuals	20
Educational Associations	64
Non-educational Associations	35
Parent (Teacher) groups	4

Each of these is reviewed and summarized by two members of the Commission staff, read by the Commissioner, annotated, and then read by the Executive Secretary.

Lyle McBurney, Executive

Director of the Ontario Association of Alternative and Independent Schools (OAAIS), expected the polarization that confronts Shapiro; all the old myths about public education die hard. But he finds it unfortunate that among the supporters of private schools there is also so much difference of opinion.

The various interest groups and associations in Ontario have not pulled together sufficiently to present a united front to the government, as, for example they have in British Columbia. That may come yet, says McBurney, once Shapiro submits his report and the government responds.

The teacher was giving us a basic outline of the science course. "When we are finished with the section on the metric system, you'll know it forward, backward, and inside out," he said. "You will think, eat and sleep the metric system." Then, without a trace of a smile he continued. "Now the first thing that you'll need for this course is a 12-inch ruler."

from "The Wheelbarrow," Sarnia Christian School

INSIDE ICSICSICS

In an earlier "Inside ICS" column, we wrote about some of the travels which have kept Bernard Zylstra, the president of ICS, busy for the last few months. Readers of *Calvinist Contact* know that another thing which takes up Bernard's time and talents is his "Cross Examination" column.

We recently received a letter in response to one of Bernard's latest columns, the one titled "A 'Line of Reformation'". Bernard was writing about a meeting he had at The King's College with some philosophy students and Bill Rowe, one of their professors. This meeting brought home to Bernard a sense of "the line of reformation" which has run throughout the history of the Christian church, carrying with it insights about God's revelation in Christ and the call to loving obedience in response. Bernard saw that line running from previous generations through ICS and its students — in this case, Bill Rowe — to a new generation of students at The King's College.

The woman who wrote the letter to Bernard is the mother of one of the students he met at The King's. She showed how the "line of reformation" runs through homes as well as educational institutions, as she rejoiced in the fact that her son, though bored as a youngster by the dinner-table conversation when Bernard once came for a visit, was now engaged in the same discussions his parents had been busy with.

Such a letter is a real encouragement to all who see the ongoing need for developing deeper understandings of God's world and our place in it. It's not hard then to echo a line in the letter which talks of "a sense of awe at God's faithfulness in forging lines of reformation from generation to generation."

ICS

Institute for Christian Studies
229 College Street
Toronto, Ontario

Entertainment

Cinema Summaries

Marian Van Til

Alamo Bay

Rated Adult Accompaniment
Stars Ed Harris, Amy Madigan, Ho Nguyen
Directed by Louis Malle

Alamo Bay is about prejudice, freedom, and the varied reactions of Americans whose way of life and means of support seem undermined by newcomers whose language, customs, and motivation are not understood.

The film is based on a series of true incidents which occurred along the Texas gulf in 1979-80. Thousands of Vietnamese refugees had poured into the area and were met with everything from outright acceptance or uneasy tolerance to violent opposition, instigated by the Klu Klux Klan and other assorted rednecks.

Director Malle is a Frenchman who, by his own admission, is fascinated with America — in both strength and weakness. It is the weakness Malle probes in *Alamo Bay*. Though no people or country have a corner on prejudice, *Alamo Bay* exposes the peculiarly American brand of bigotry directed toward non-white races perceived to be a threat to the American Way of Life.

The central character, Shang, (Harris) is a Vietnam veteran — a fisherman — who despises the "gooks" for unspoken and complicated reasons, but ostensibly because they are overfishing the bay and not abiding by local fishing laws while he can't get loans to finance keeping his own boat in the water.

More conflict is created by the fact that his mistress helps her father run a fishpacking business which employs many aliens.

Malle seems to want Shang to arouse some sympathy; it's not a strictly black/white, good guy/bad guy situation. However, it's difficult not to feel that Shang gets what he deserves. Though Malle may have intended otherwise, Shang remains a shallow character.

A Christian leaves the film with an overwhelming sense of the clawing ugliness of sin, the vicious hatred it inspires and the blindness it strikes in unregenerate human hearts.

Malle, not surprisingly, makes no attempt to explain either the integrity or the depraved behaviour of his characters. Viewers are left with the fatalistic message that the bad sometimes do get their just desserts, but never without suffering on the part of the good.

Ambassadors remember



Nell Vanturenout

Attention-right!

Honour to the colours!

Slope arms!

By the right —

quick — march!

HAMILTON, Ont. — Down the aisles of Mohawk College, under the command of Art Cole, marched the Colour Party of ten men from the Royal Canadian Legion, Branch 58. Men who had seen action in such countries as Egypt, Malaya, Indonesia, Italy,

Korea, Indo-China, and Holland. Proudly they placed their flags, setting the stage for the Ambassador Male Choir who performed that evening, April 20.

Major E. R. Bisschop, from Brantford, had been chosen to carry and place the Dutch flag. Having served in the Dutch army for 30 years, Major Bisschop is also a composer of several military marches. One march, entitled the "Frost March," in honour of Major-General J. D. Frost, hero of

Arnhem, will be aired on Henry Shannons' "Men of Brass," May 5 from 6 to 7 p.m. on 99.9 FM. this hour-long program will be in commemoration of Holland's liberation.

The Ambassadors, under the direction of Harold de Haan and accompanied by Fred Numan, gave the audience, of approximately 800, a foretaste of the songs that they would be singing many times throughout their tour of Holland (April 26-May 6), in remembrance of the liberation. A trip back to the land of their birth, an emotional tour, since many still carry vivid memories of those difficult war years.

Gerry De Graaf recounted the shooting of his father, April 15, 1945, the very day that their part of Holland was liberated. Near starvation: a carrot for breakfast, lunch, and supper, recalled Doug Bergsma. Jack Gringhuis told of having gone underground, betrayed, sent to a detention camp, and later freed by Allied forces and personally returned home.

That evening, the men sang with sincerity and conviction; songs expressing gratitude to God and hope for the future. *But the Lord will send salvation, And by day His love provide, He shall be mine exultation, And my song at eventide.*

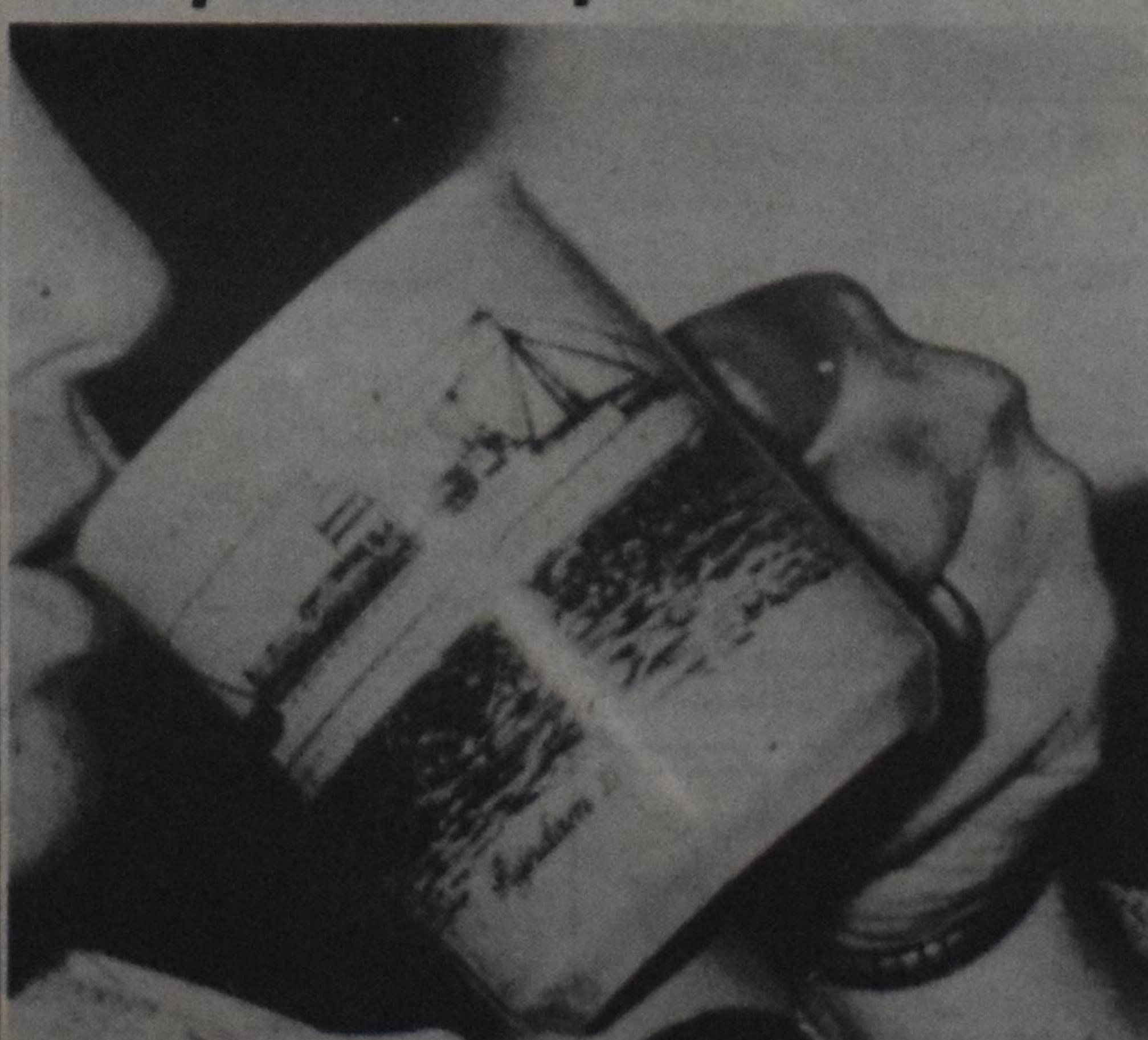
(*Psalm 42 set to music*)

Yes, Ambassadors, be a hand of friendship and a voice of hope on your tour.

As the crowd emptied the auditorium and the lights dimmed, young Johannes, son of the director, remained peacefully sleeping in his seat.

"Lord give peace. Where rest but on your faithful Word? None ever called on you in vain. Give peace, O God" (words from "O God of Love, O God of Peace" by Dale Grotenhuis).

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Nell Vanturenout is a mother of two, still active as Christian elementary teacher. Her husband sings in the Ambassadors.

Feature

CLAC Goliath convention not slain

...continued from page 1
close look at the organization they have read about or supported for many years. They eagerly listened to greetings and messages from Alberta government officials, Ministers Bill Diachuck and Les Young. They openheartedly accepted the best wishes of the Central Latinoamericana de Trabajadores (CLAT), which is a Latin-American, Christian confederation of workers with 10 million members.

With approval they heard Ian Shugart declare in the keynote

huge festive room buzzed with the excitement of a crowd that looked upon itself as one family. The food was excellent and the entertainment superb. In some ways it could have been called Talent Night for The King's College. The Kloppers family performed on piano, flute, violin and cello (Mr. and Mrs. Kloppers teach at The King's). Joachim Segger and Marnie Giesbrecht-Segger (both teach at The King's) played piano. A drama group (mostly from The King's) performed the play *The Onion*

being lengthy, it certainly did not suffer from inferior quality.

Once in three years

CLAC conventions are usually held in Toronto. But some years ago it was decided to hold every third convention in the West, alternating between British Columbia and Alberta. The 30th convention was held in Vancouver in 1982, this, the 33rd, in Edmonton.

It can be said without hesitation that the Edmonton event has surpassed all previous conventions in magnitude. According to CLAC agent Co Vanderlaan, it may have cost the CLAC some money, but it more than paid for itself in terms of the public relations value it had.

This was indirectly confirmed by what one of the conferees had to say at the end of the business session, "I have been a member of the CLAC for many years, but today I can see with my own eyes what this organization looks like."



After 200 years of working on the tower of Babel, two chickens a week isn't much. Workers Joseph (Roy Gritter, l.) and Benjamin (Ron Otten) want to start a union

Photos by Sharon Visser



Instrumental ensemble — from l. to r.: Martin, Kobie, Miens and Elsabe Kloppers

address of the afternoon that work should be more than a job and that Colossians 3 and 4 have much to say about employer-employee relations.

Evening celebration

But the highlight of the day came with the evening banquet attended by 680 people. The

Tower, a comic look at working conditions on the tower of Babel.

But there was also a mixed choir with members from several Edmonton Christian Reformed Churches, and plenty of audience singing as well. Although the program may have suffered a little from

Main convention speech stresses service and protection

Bert Witvoet

EDMONTON, Alta. — The title of Ian Shugart's keynote address at the 33rd CLAC Convention would make one think that he was addressing a group of police officers. "To Serve and Protect" is a motto that graces the front door of many a police cruiser in Ontario, at least.

But Mr. Shugart, Senior Policy Advisor to the Federal Minister of Health and Welfare was addressing a Reformed crowd of mixed occupations. They might be more accustomed to the motto "To Build and Keep" ("Bouwen en Bewaren"), nevertheless they liked Shugart's emphasis on the application of Christian values to work.

apostle Paul encourages slaves and masters to accept a contractual ("covenant," Reformed people would say) description of work.

Instead of laying the blame for

Work would become real service.

Builders should protect the safety, health, investment and environment of future occupants, he said. To the question whether I am my brother's keeper we should give a resounding "Yes."

Harness self-interest

The concept of rights is not unbiblical, he continued. What is unbiblical is to exert rights at the expense of others. He made reference to a firm called Magna, which had developed a charter of human rights for its workers. More companies could follow the example and adopt a "Magna Carta," he said tongue-in-cheek.

Shugart saw covetousness as being at the heart of our economic difficulties. The spirit of economic competition often opposes the goal of work: "to serve and protect."

He went on to say that self-interest should not be strangled but harnessed. "It's too powerful to be ignored." He ended the speech by calling for covenanting stewardship.

Serve patients, protect home owners

A worker should put the Lord Jesus Christ into the picture, he said. Using an example from the governmental department in which he serves, Shugart asked what kind of care would result if workers would first of all see the patient as Christ and then him or herself as Christ doing the work.



Keynote speaker Ian Shugart

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Calvinist Contact
Keeping in touch
with the Christian
community



Dutch girls join a convoy in Utrecht. photo: Public Archives Canada, J.E. DeGuire

LIBERATION

May
1945

The sounds of war

Peter W. De Bruyne

Forty years ago my dad placed a big sign in our front yard which said, WELCOME CANADIANS! And I shall never forget our neighbour's shouts, THEY ARE COMING! O, how excited we were after five long years of so much suffering under the oppression of the fascists!

One of the things I remember vividly is the sounds of war I used to listen to while trying to sleep at night. There were basically two kinds of sound. There were the sounds that frightened me and that made

me cringe under the blankets, and there were the sounds that lifted up my soul and gave me new hope.

One of the frightening sounds of the war was the endless rumble of enemy trucks and tanks passing by our house on their way to the coast. Quite frequently, long columns of military machines and men would move through our village, under cover of darkness, to reinforce the German troops which were already in place to drive back or defeat any allied invasion of our occupied country. For hours

and hours the low heavy rolling sound of the mad defenders of the Third Reich would instill a fear in me of terrible things to come.

But there were also sounds in the night which gave me new hope. The droning sound of the allied bombers on their way to and from Germany assured me that the masters of the sky would soon be the liberators of our land. Their mission of flattening Hitler's homeland would certainly lead to the resurrection of our beloved nation! And no, not even the killing of so many innocent children in every bomb

attack could keep me from thinking that the sound of the planes was like the sound of music.

Today, as I look back and consider the various sounds of war I've heard as a civilian and as a soldier, I wonder whether any military movement can possibly sound like music. I am grateful for the coming of the Canadians to our hometown in May of 1945. And I thank God for giving me my freedom 40 years ago. But I have a hard time believing that the sound of any bomb or rocket or warplane or dying child can ever be

pleasing in God's ear.

O, how beautiful is the sound of the trumpet which summons us to follow the Prince of Peace in His war against all the powers of darkness!

Peter De Bruyne is pastor of the Second Christian Reformed Church in Brampton, Ont.

How can I forget? *Memories of the years 1940-1945*

In honour of the fathers, mothers, brothers and sisters who died in the fight for freedom.

Grace Hunse

I will never forget the day the Germans drove, rode and walked into our village. I was seven years old at the time. I lived in Beilen, a village in the north-east part of Holland, with my father, foster mother and sister (my mother had died a month after I was born). Much of the German artillery, even their kitchen, was drawn by horses. The column was endless; so was their singing.

I was scared of all those strange men. I remember hiding behind a tree. Later that day, as my father was standing outside, talking to the neighbours, I heard him say that we were in for a bad time. You know how that sounds to a seven year old. Very frightening.

Of course, I do not remember in detail every day of the five dark years that followed. Since we lived in a rural part of Holland, we never knew what hunger was, only that the food was not always delicious and many items were just not available. I remember the rye porridge, often with lumps and no sugar. I also remember the soggy bread. But it filled our stomachs.

Life did not change much

the first years of the war, at least not for a child anyway. German soldiers occupied our village. You could not be outside after 8 p.m., and the windows had to be completely darkened at night. The adults, and even we children, always listened to the radio. We followed the progress of the German forces on a wall map those first few years.

More difficult years

But by 1943, things began to change. My father, who was a contractor by trade, was no longer building houses. Instead, he made wooden shoes. He even fabricated an oil press, as well as a machine for cutting up tobacco leaves. The former was hidden in a corner of the house.

Many people came to visit him in his workshop. Some came late at night and slept over. **My sister and I knew enough not to talk to other people about what went on in our house. I knew that Father was involved in the underground movement, but to what extent, I had no idea. I was 11 years old then.**

Our radio was hidden upstairs, but every evening we listened to "Radio Oranje" (Radio Orange), so named because it was a Dutch newscast from England, where the Queen of Orange was in exile.

Almost every day we watched horse-drawn wagons pass our house, loaded with Jewish people — men, women and children. They had been taken from the train station in our town and were on their way to Westerbork, a nearby gathering camp for most Dutch Jews, from where they were transported to extermination camps. As a child I did not realize the terrible plight that awaited them. I did notice that my father got busier every day with people who needed a place to hide, among them Jews. Fortunately, not all Jewish people ended up in Westerbork.

My sister and I got a piggy bank from our father. He told us that the money we saved in it was for people who needed it. What he had in mind was supporting a fund intended to financially help "resistance" families whose breadwinner was underground, deported to Germany or killed. The fund was continued after the war and became known as "Stichting '40-'45."

By September, 1944, there were railway strikes, air raids and reports that the Germans were losing the war. But we were not yet liberated.

One evening, when I sat on my father's knee after supper, he said to me, "If something



Lambertus Bruilsema — "a quiet, faithful resistance man."

should happen to me, will you always love the Lord?" Little did I understand what he really meant. It must have weighed so heavily on him to have to choose between his commitment to his country and his responsibility to his children. How many men and women must have struggled with a similar choice. But my father loved the Lord, and that love was his ultimate choice.

Night of terror

Then came the night of October 19, a night I can never forget. My sister and I were sleeping upstairs. So was our foster mother. My father slept downstairs.

We woke up to the noise of breaking glass. There were loud knocks at the door, and a voice commanded the door to be opened. My foster mother went downstairs. We were told to stay in our room. A little later she came back upstairs to get my father's wintercoat.

It did not take long before my father walked out the front door. His back was stooped, and under his arm he had to carry his little fire-proof box that contained his private papers. The "landwacht" (Dutch volunteers who served the Germans) were all around him. My sister and I had opened the window and called goodbye to our father. The only word he said was "daog" ("bye") in a voice so loaded with sadness that today I can still hear that one word.

It was the last time we saw our father, but we did not know that at the time. He was pushed into a big army truck, and then they

drove away.

A lot of things happened to us the next day. The "landwacht" came back and took everything they liked. I never saw my nice fountain pen back. The piggy banks disappeared too. We were sent out of our home, and we moved in with loving neighbours.

The same night they had picked up my father, two other men in the village were hauled out of bed. Many stories made the rounds about the whereabouts of these brave men. I listened to these stories, hoping that the one that reported that they had been killed in Westerbork was not true.

How intently you can wish as a child. I loved my father deeply. How could I live without him? How do you talk about that as a 12 year old? Who would understand? I just hoped that he was safe somewhere in Germany.

The last winter of the war was difficult for everybody. Schools were closed. At night we were scared when the Allies flew over the village to Germany, to bomb another city. What inhabitant of occupied Holland does not remember the sound of spitfires? We saw many people coming from the big cities in search of food for their families.

Day of freedom

But we did get liberated, thanks to so many brave soldiers. The first tanks rolled into our village on April 12, 1945. They were Canadian soldiers, who had come from a country I am a citizen of today.

Continued on page 13...



Monument at Camp Westerbork. The plaque quotes Lamentations 4:18: "Men stalked us at every step so we could not walk in our streets. Our end was near, our days were numbered, for our end had come."

Escape from hunger (4)

Alice Los

In the March 1 issue of this year, Alice Los began the account of her escape from hunger. The story was triggered by her realization that this year marks the 40th Anniversary of the end of World War II.

At age 15, in the middle of the winter of 1944, Alice had been sent off by her "teary-eyed family" to stay with her grandparents, who lived in a part of Holland where the "curse of real hunger was not yet felt." On bike Alice made her way to her first overnight stop — her aunt's place. Since her aunt was not home, she spent the night alone in the house.

In the second instalment (March 22) Alice continued her journey. She spent five nights with a second aunt, whose husband had gone underground. This aunt with two little children lived near a V2 launching pad. The house shook at night when the missiles were launched in the direction of London, England. Alice was glad to leave this place for the relative safety of her grandparents' house in eastern Holland. To her relief a large bridge which she had to cross was still intact.

Life at her grandparents' is described in instalment three. For four months Alice enjoyed the relative safety of her new shelter. Yet, "there were bombings and the sound of shooting coming closer. There was fear, there was hope. There was nervous tension and edginess. There was even laughter. There was also my grandfather's voice which I hear even now, as he closed each day with Scripture reading and prayer, as had been his longtime habit."

She ended the previous account with a wish: "I hope the image of this oddly-composed group, huddled in prayer at the edge of another communal night, will never be erased from my memory."

This week's instalment concludes the series of column articles on the author's war-time experiences with a timely account of her recollections of liberation and reunion.

Finally, late on a Friday afternoon, we came face to face with our liberators. It was the 30th of March and earlier that day some of us had wandered around upstairs. Peering through a small window we had noticed clouds of dust along a road which, a few kilometres away, circled part of the town.

At times they lifted and revealed moving vehicles.

Dared we believe what we saw! Tension gripped the neighbourhood. Would there be fighting, bloodshed? We never strayed far from our shelters, long enough only to confirm again and again what we had seen and to shout the news from house to house. Until the vehicles rumbled up the street without a shot being fired and, very hesitantly at first, we

approached those who had come to set us free.

My own recollection is that of tall, healthy looking young men with generous smiles, framed by the soft light of the setting sun. They seemed as shy as we were but very satisfied to watch our budding joy break into full bloom.

Yes, it was true, we were free, they said, but we should play it safe and go back to our cellars for at least one more night. We were ready to do anything they told us, but who could sleep? And we talked excitedly about what we had seen and heard, and how it all happened, and where would the soldiers have come from? The next morning everybody was up and about early.

The men who had been active in the underground army were busy rounding up traitors. Emotions ran high. Some stray German soldiers separated from their retreating comrades were taken captive too. The heady feeling of freedom was slowly taking hold and seemed to have a different effect on different people.

There were ugly scenes of revenge but more evidence of true, unadulterated joy. The days and weeks which followed this powerful explosion of feelings and events have, for me, blended their air of excitement with the apprehension I felt for the safety of my loved ones back home (who had not yet been freed) together with the sprouting of Spring into a bittersweet memory which knows no specific facts anymore.

It comes into focus again on that evening early in May when the news of Germany's complete capitulation finally broke. We took to the streets in a desire to be together at that historic moment.

As if on cue we assembled in front of the house of a strong and brave underground leader some of whose children have since made Canada their home. He came out and spoke to us. We sang the National Anthem.

We went home and wondered how we would find our fellow countrymen now that the oppressor had lost his grip on them too. Communications were not readily restored. But one fine day I heard that at my house all was well. This actually made me homesick but with public transportation still in a chaotic state, my grandparents were reluctant to let me leave. I still had my old bike of course, solid tires and all. And we were able to arrange a compromise.

At the crack of dawn one glorious day in June I left the house and the town which had so generously met my need. With me was my aunt who was to guide me to a country road where I met a rickety old bus filled with men and boys returning to home and freedom



Top: The exact place where Alice dropped her bike and the exact window behind which her family sat around the supper table. Left: Alice Los two years after her return home.

the joy which I knew would be a mutual emotion after I'd take a few more steps.

There was the window behind which the family enjoyed its evening meal. I dropped my bike. Stunned silence on the other side of the glass. Then, an explosion of shouts, laughter, scraping chair legs. Arms around me, home again.

Why did I recall all this? Lest I forget, I suppose. Lest I forget the pain of war. The pain which largely passed me by but deeply hurt other people I knew. Also, lest I forget the triumph of faith which was tested and tried severely. And perhaps, lest I and others may think that life today is so much more baffling than in the sedate days of yesteryear.

Alice Los is a housewife living in Kemptville, Ontario.

How can I forget?

...continued from page 12
Who would have guessed that in 1945?

The soldiers were generous with their chocolate and their cigarettes. We were all so happy. But was I really happy? Where was my dad? My friend's father returned from Germany, but where was mine? Stories made the rounds again. People had seen him in Germany; he was at the border; others had seen him somewhere else.

We heard later that the rumour spread after the arrest had been true. The "landwacht" had in fact taken the three men to Westerbork, the same place from which they had tried so hard to save other people. Refusing to divulge any information, they were tortured, finally killed and burned.

A year after their arrest, on October 19, 1945, a memorial service was held in our church. The uncertainty was over.

Now 40 years later, the world once more remembers World War II. And I remember too. I not only pay tribute to my father, but to all those men and women who so valiantly died for the freedom of their country. I don't want to forget that they died so that we could be free to serve the Lord.

My father's request put to an

11 year old girl I will never forget either. It was not entirely granted. There was a time of grief and anger, when I could not love the Lord. But what they said at the memorial service came true: "They (the three men) triumphed because they fought in faith ... the Lord took over what they had to leave behind here on earth." For most of my life the answer to my father's request has been "Yes."

Shouldn't that be the answer of all of us as we remember the Second World War and the liberation of May 5, 1945?

Grace Hunse lives with her husband and children on a farm in Niagara-on-the-Lake, Ont. Her maiden name is Bruulsema. This is what a report in Trouw said about her father in 1946: "Lambertus Bruulsema was an L.O. worker (underground worker). His house was the centre of the L.O. in Beilen. He was a quiet, faithful resistance man, who on a regular basis attended all meetings and did not shrink back, however dangerous the work became toward the end."

He too was arrested on October 19 but, even under the severe mistreatment, they were unable to wrest any secrets from him. He took them along into death. His friends and co-workers were not brought into peril."

Holocaust is product of Enlightenment, says scholar

(Anti-Defamation League)

NEW YORK, NY — Western scholars have failed to come to grips with the meaning of the Holocaust — that the Nazi massacre of Jews was not a nightmarish "aberration" in Western civilization but a natural outgrowth of Western values, particularly cherished beliefs in reason and progress.

This is the argument advanced by Alan Rosenberg, a professor of philosophy at New York's Queens College, writing in the first edition of a new publication titled, "Dimensions, a Journal of Holocaust Studies," issued by the Centre for Holocaust Studies of the Anti-Defamation League of B'nai B'rith. The

Centre is a national educational, resource and research institute.

Prof. Rosenberg said the Holocaust "was both a product of a system of values, i.e. technology, science and progress embodied in our Western culture since the age of the Enlightenment — and simultaneously a monstrous assault upon that value system." He added:

"The Nazi destructive process was not so much an abuse of Enlightenment rationalism as a consequence of it."

Many scholars, Prof. Rosenberg said, tend to view the Nazi mass slaying of European Jewry as a "nightmare, an anomaly in the

Continued on page 14

Shoes for dancing

A short story about the May 5 liberation

Jacoba Bos

It was the evening of May 5, 1945 when the news spread through the village like wildfire. "Have you heard, the war is over. Holland is free!" Some people cried. Others laughed and jumped for joy as this glorious truth sank into their consciousness. Our country was liberated. The Allied Forces had won the victory. After five years of cruel oppression we were once more a free nation.

Our excitement grew into a spontaneous celebration. We danced and sang our way through the streets as an impromptu parade formed. People from all walks of life, caught up in an expression of exuberant joy.

I was one of them. A gangly teenager in threadbare clothes but with real shoes on my feet. A treasure envied by my friends, who were shod in their old wooden shoes, many times repaire by their fathers or by an uncle if their father had been taken away by the Germans. My wooden shoes were beyond repair. My aunt did not want to see me go barefoot so she gave me her navy pumps. The shoes were too large and too dressy but I was happy. I danced and jumped along with the crowd.

We cheered and shouted "Long live the Queen," taunting nasty words in the direction of a Nazi collaborator's home which was conspicuously empty. Its inhabitants were likely in hiding. We danced past our elementary school and the house of the principal. He too joined the throng of celebrators. We had not seen our teachers nor a textbook for months since the oppressors robbed our country of fuel and manpower. Most teachers went into hiding while schools stood cold and empty.

Dancing arm in arm we went past the cemetery where a few days ago our grade six class stood around the grave of a classmate. A minor respiratory disease claimed her life, while the doctors stood by helpless without medicine and nourishing food. "The war is over" someone shouted. As if to convince ourselves, we all joined in as we jostled our way in the growing parade, reaching the village edge.

The beautiful homes were boarded up. The lush gardens left unattended. The tall oak trees which once lined the laneway had been gobbled up by greedy woodstoves, our only source of heat and cooking fuel. The proud owners of these luxurious homes would never enjoy their

beauty anymore. Because they were Jewish, these people were destroyed like annoying insects by cruel Nazis.

I felt a tug on my arm. "Can I come too?" someone said while slipping his arm around mine. It was the Jewish boy in hiding, Samuel Cohen. We knew him only as John Smit, a nephew of our pastor, who risked his life by hiding Jews in his home. "Aren't you glad the war's over?" I panted while I tried to stay in step with the crowd. "Now you can go back to your real parents." Samuel shook his head. His good looking face darkened. "My parents were taken to Auschwitz and we haven't heard from them since." His voice was a whisper. I felt like crying amidst all those happy people.

The parade moved on. A trumpeter joined us, his cheeks resembling a blown up balloon. "I love my country" was his first tune. We sang and hummed along with the familiar tune. I could feel the blisters on my feet growing.

I recognized a familiar voice beside me as that of our neighbour the baker. His bald head was shining and red with excitement. A good neighbour he was and a faithful worker in the underground movement. Every evening after dark he would bring the illegal news bulletin to our door. In deep secrecy we deciphered by candlelight the exciting news about the progress of the allied forces as they fought their way through Europe. "So little one," (the baker always called me that) "no more underground work for me. Soon I'll be doing real work. We'll have flour again and I'll be baking real bread. Nice and white and crusty." My mouth watered at the thought.

On we marched. My feet aching more with each step. Past stores looking faceless with empty windows staring out at the street.

More people joined our ranks. The town crier was up front. His voice booming out the glad tidings of peace in Holland.

The milkman in his old wooden shoes was arm in arm with the pastor, looking dignified in jacket and tie. It was strange to see this holy man act so human. Normally we only saw him high on the pulpit interceding for the peace to end all wars. Churches were packed then, while differences in religion fell away in the one cry for help from above.

We went further while darkness crept in. Past the central kitchen we went. The smell of soup hung heavy in the chilly evening air. "Tomorrow we'll all be



We danced and sang our way through the streets

dining on steak," someone said. "Yeah, let the Germans eat this slop." I thought of mashed potatoes with gravy and felt faint with hunger. For the past month we had survived on the non-descript brew created by the central kitchen. Too thin for stew, but too thick to be called soup. It contained anything edible and sometimes inedible foreign objects.

I tried to imagine life in a free country without fear of bombings, without the sounds of sirens moaning like an animal in distress. I thought of living in a country where grain could grow, imagining lush gardens where now the land was spoiled with underground shelters.

My daydreaming was interrupted by a gentle push in my back. "C'mon girl, move along with the crowd." It was the butcher urging me on. He took my arm and nearly lifted me off my feet. With renewed zeal I went along, my high heels clickety clacking on the cobblestones, while darkness settled around us in the streets void of electricity and street-lights.

Suddenly a hush fell over the crowd. The parade slowed to a stop. Everyone listened to catch the tune the trumpeter was making. The town crier started singing in a husky voice. Soon we all joined in. It was our national anthem. Hats came off as we stood with heads bowed in deep reverence. With many a voice breaking we sang the second stanza. "Our shield and our trust art Thou, O Lord, our God. In Thee alone do we trust." I shivered with emotion as the parade quietly disbanded. The butcher took my hand. "I'm going past

your house anyway."

Mother was waiting for me. Her face was barely visible in the light of the little candle carefully hoarded for the darkest hour of the evening. "That was fun wasn't it? Weren't you cold in your thin sweater? And where are your shoes?"

Shoes? I looked down to where the navy pumps were supposed to be, but in the semi-darkness I could only make out two dirty feet. "I must have lost them," I stammered fighting back tears.

"I'll tell you what," Mother said, her voice not even angry; "as soon as there are shoes in the stores again, you and I will go to the city and buy you a pair."

"You mean I get to try them on first?" It sounded too good to be true.

"Yes, you may pick out a pair you like," Mother reassured me.

That night I dreamt about the baker who had baked a giant-sized loaf of bread all crisp and brown on the outside. While a trumpet played, "I Love My Country," the baker cut open the loaf and there in that fine white bread were my shoes.

Jacoba Bos based this story on her own experiences during the time of liberation. She lives in Stratford, Ont.

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Holocaust is product of Enlightenment, says scholar

...continued from page 13
course of progress, an aberration." He added that they "have been painfully slow in addressing even the most superficial aspects of responsibility and have hardly begun to research the underlying factors that led to the horror."

Asserting, however, that a "beginning" has been made by some thinkers in achieving genuine understanding of the Holocaust, Prof. Rosenberg said that the "whole mode of reasoning issuing from the idealization of science and technology consequent upon the Enlightenment gave both a set of values and a methodology

to the planners of destruction. It made the carrying out of the Holocaust appear to its architects as a functionally rational solution to a practical problem that cropped up in the course of implementing their overall project."

Not only did scientists provide the technical means for mass killings, Prof. Rosenberg argued, but they "also lent legitimacy to the whole project — respectable figures either decreed that Jews (together with Gypsies, Slavs and millions of others) were inferior races or designated them as subhuman."

Classifieds

Classified Rates	Anniversaries	Anniversaries	Anniversaries	Anniversaries
<p>Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra.</p> <p>Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.</p> <p>Tear-sheets will be mailed only upon request.</p> <p>Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311</p>	<p>Congratulations to Louis and Renske Dam (nee Bos) who will celebrate their 50th Wedding Anniversary, D.V., on May 11, 1985.</p>	<p>1950 April 30 1985 "Praise the Lord! O gives thanks to the Lord, for He is good; for His steadfast love endures forever!" (Psalm 106:1). With thanks to God and joy in our hearts, we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents,</p> <p>LOUIS and RENSKE DAM (nee Bos)</p> <p>With love and congratulations from your family:</p> <p>Peter & Eileen Damm; Louis & Marian (Vineland), Sherry, Renita, Andrew, Cynthia — Niagara-on-the-Lake, Ont.</p> <p>Elsie & Jim Heida; Renee & Ray (Langley, BC), Marge & Randy (St. Catharines), Terry & Annette (fiancee), Louis, Jamie, Carolee — Jordan Station, Ont.</p> <p>Jack & Edith Dam; Emily, Jeffrey, Edwin, Julia — Mount Hope, Ont.</p> <p>Frank & Thea Dam; Rick & MaryAnn (girlfriend), Theresa (Oakville), Chris, Patrick, Frankie — Aylmer, Ont.</p> <p>Katie & William VanderWier; Uegene, Louis, William, Alan, Rosalee, Charles, Jeremy — Smithville, Ont.</p> <p>Cecil & Sybrich Dam; Shelley, Lori-Ann, Timothy — Niagara Falls, Ont.</p> <p>Donald & Tilda Dam; Michael, Selena, Kenny — Grimsby, Ont. and 3 great-grandchildren, Daniel, Geoffrey and Joshua.</p> <p>Open House: Wednesday, May 15, 1985, 7:30-9:30 at their home.</p> <p>Home address: 451 Vine St., St. Catharines, ON L2M 3S9</p>	<p>1940 May 7 1985 The children of, JACOB and JANTJE KEMPER (nee Askes)</p> <p>thank the Lord for giving their parents 45 years of happiness together. May the Lord be with them and bless them throughout the coming years together and may He grant them all that they need.</p> <p>Love from: Harry & Joanne Dick Albert & Lois Jennie & Ed Jack & Chris Martin & Judy Linda & Andy John & Audrey Henry & Virginia Diane & Charlie Ted & Liz Nancy & John Paul & Kathy</p> <p>"He that dwelleth in the secret place of the most high shall abide under the shadow of the almighty" (Ps. 91:1).</p> <p>There will be an Open House on May 7, 1985, from 2-5 p.m. and 7-9 p.m. at the residence of Jacob and Jantje Kemper, 2 McDonald Crt., Waterdown, Ont.</p>	<p>1935 May 16 1985 "As the mountains surround Jerusalem, so the Lord surrounds His people both now and forevermore" (Psalm 125:2). With praise and thankfulness to our God we announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,</p> <p>WIEBREN (Wes) and SIJKE (Sylvia) EELKEMA (nee Boelens)</p> <p>Our prayer is that God will continue to surround them with his Love. With love and congratulations from all of us.</p> <p>Elisabeth & Jake DeBlek — Sarnia Michael, Diana & Stephen Cindy & Edward (fiance) Karen & Anthony Nyman Kathy, Dave & Donna Roberts Sandra John</p> <p>Bill Eelkema — Listowel Menno & Effie Eelkema — Listowel Brian, Jacqueline, Selia, Brenda, Alice, Sara, Krista, Mark</p> <p>John & Greta Eelkema — Stratford Jeff & Angie (girlfriend) Wayne</p> <p>Pieter Eelkema — Listowel George & Patricia Eelkema — Stratford John, David, Barbara, Thomas, Julie</p> <p>Open House Saturday, May 18, 1985, 2:00 to 4:00, Knox Presbyterian Church, 220 Livingston, Listowel.</p> <p>Home address: 184 Nicholl Ave., S., Listowel, ON N4W 2L8</p>
<p>Births</p> <p>BRON: "You are the God who performs miracles" (Ps. 77:14). We rejoice and praise God at the miracle of the birth of our first child, ERIC JOHN, born April 10, 1985. He is a grandson to John and Winnie Bron of Mt. Brydges, Ont. and to John and Gerry Van Zeumeren of Truro, NS.</p> <p>Allen and Brenda Bron, 47 McMurchy Ave., N., #508, Brampton, ON L6X 1X5</p> <p>KOOIMAN: "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23). George and Tina thank God, the giver of life, for another healthy daughter, HEATHER JOY. Lisa's sister was born April 1, 1985, an 8 lb. 13 oz. birthday present for Dad. The seventh grandchild for Mrs. Hilda Kooiman of Stoney Creek and 11th grandchild for Mrs. Maria DeGroot of Smithville.</p> <p>New address: S.G. Rd. #6, R.R.#1, Smithville, ON L0R 2A0; phone: 957-2154.</p> <p>SCHWANZ: We rejoice and give thanks to God for the precious gift of PHILIP PAUL. Born on April 1, 1985. Happy parents are Paul and Evelyn Schwanz. First grandchild for Peter and Henny Struyk of Caistor Centre, Ont. and second grandchild for Howard and Marilyn Schwanz of Dunnville, Ont.</p> <p>Home address: R.R.#5, Dunnville, ON N1A 2W4</p> <p>VAN DEN TEMPEL: Ted and Liz (nee Tiesma) thank God for the birth of their son, DAVID GEORGE. Born on Monday, April 1, 1985, weighing 7 lbs. 12 oz. at Stratford General Hospital. Proud first-time grandparents are Arthur and Eda Tiesma of London, third grandchild for George and Willy Van Den Tempel of Stratford. First great-grandchild for Mrs. D. Bouwers, and 11th great-grandchild for Mrs. I. Tiesma, both of Brampton. Poole, ON N0K 1A0</p>	<p>Marriages</p> <p>DEBLIEK-EGBERTS: With thankfulness to God, we, the parents, Mr. and Mrs. J. DeBlek of Sarnia and Mr. and Mrs. H. Egberts of Rexdale are happy to announce the marriage of our children, CYNTHIA KAREN and EDWARD JOHN. The ceremony will take place, the Lord willing, on May 11, 1985, at 1:00 p.m. in the First Chr. Ref. Church of Sarnia. Rev. J. Kerssies officiating.</p> <p>FEDDEMA-VAN SOEST: Mr. and Mrs. John Van Soest, Jr. of Moorefield are happy to announce the forthcoming marriage of their daughter IRENE JACQUELINE to GEORGE PETER Feddema, son of Mr. and Mrs. Robert Feddema of Strathroy. The wedding will take place, the Lord willing, on Saturday, May 25, 1985, at 4:00 p.m. in the First Chr. Ref. Church, Kitchener, Ont. Rev. Jacob Kuntz officiating.</p> <p>Future address: 41 Cherry St., Kitchener, ON N2G 3C5</p>	<p>Marriages</p> <p>SNYDER-TURKSTRA: Mr. and Mrs. Klaas Snyder of Grimsby and Mr. and Mrs. Jack Turkstra of Dundas are pleased to announce the forthcoming marriage of their children, WILMA and JOHN. The ceremony will take place, the Lord willing, on May 25, 1985, at 3:30 p.m. at the Fruitland Chr. Ref. Church. Rev. J. De Vries officiating.</p>	<p>Woodstock</p> <p>1955 1985 "Beloved, since God so loved us, we also ought to love one another" (1 John 4:11). On May 13, 1985, the Lord willing, we will celebrate the 30th Wedding Anniversary of our parents and grandparents,</p> <p>JOHN and JENNIE DONKER (nee Bergman)</p> <p>We, as their children, thank the Lord for the blessings He has given them. We pray that the Lord will continue to keep them in His care and give them many more years together.</p> <p>With love: Gerrie & Helen Donker — Burlington, Ont.</p> <p>Christine & Albert Renkema; Karen, Angela — Embro, Ont.</p> <p>Shirley & Ralph Renkema; Brian — Woodstock, Ont.</p> <p>Carolyn</p> <p>Sharon</p> <p>Home address: 817 Dufferin St., Woodstock, ON N4S 1Y8</p>	<p>Drachten, Holland</p> <p>1930 1985 Soli Deo Gloria! Op 9 mei 1985 zo de Heere wil hopen wij met onze ouders grootouders en overgrootouders,</p> <p>MELLE en GOOTSKE JACOBI (nee de Boer)</p> <p>de dag te gedenken dat zij 55 jaar geleden in de echt zijn verbonden. Het is onze bede dat de Heere hen wil blijven zegenen en hen onder zijn hoede bewaren en sterken in de tijd die hen nog samen gegeven word.</p> <p>Hun dankbare kinderen.</p> <p>Reinder & Marie Jacobi — Jarvis, Ont.</p> <p>Rienk & Emmie Jacobi — Carambei, Brazil</p> <p>Jonas & Jenny Jacobi — Sardis, BC</p> <p>Charlie & Alie Elgersma — Sardis, BC</p> <p>16 kleinkinderen en 1 achterkleinkind.</p> <p>Adres: 42276 Keith Wilson Rd., R.R.#4, Sardis, BC V2R 1B3</p>
			<p>More classifieds on page 16.</p> <p>O perfect love, all human thought transcending Lowly we kneel in prayer before Thy throne, That theirs may be the love which knows no ending, Whom Thou in sacred vow dost join in one.</p>	

Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
				
<p>Congratulations to Bauke and Aaltje Kuperus who will celebrate their 50th Wedding Anniversary, D.V., on May 11, 1985.</p> <p>Gauw (Fr.) May 11 Goderich With thankfulness to the Lord we hope, the Lord willing, to celebrate the 50th Wedding Anniversary of our parents and grandparents.</p> <p>BAUKE and AALTJE KUPERUS</p> <p>It is our hope and prayer that the Lord will continue to be near Pake and Beppe.</p> <p>With love and congratulations: Andy & Leny Kuperus; Jennifer — Port Elgin</p> <p>Harriet & Mel Klazinga; Jim, Annette & Mark (fiance), Bryan — Grassie</p> <p>Yvonne & Arnold Crich; Angela, Sylvia, Sherry — Clinton</p> <p>Best wishes may be given at an Open House on Saturday, May 11, 1985, from 2:00 to 4:00 p.m. at the Goderich Chr. Ref. Church.</p> <p>Home address: 215 Strangcourt, Goderich, ON N7A 3C9</p>	<p>1950 April 26 1985 With joy and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents.</p> <p>HERBERT and LOUISE VANDYKE (nee Vander Sluis)</p> <p>We pray that you may have many more years together.</p> <p>Pete & Lena; Wendi, Jayme, Gregory Bill & Jean Hoekstra; Bradley Helen VanDyke & Bill Bentley; Herbie</p> <p>Home address: 27 Windsor Dr., Chatham, ON N7M 2E9</p>	<p>Congratulations to Uiltje and Kristje Sjaarda (nee Bakker) who will celebrate their 50th Wedding Anniversary, D.V., on May 16, 1985.</p>	<p>Congratulations to Jan and Grietje Wilms (nee Vriend) who will celebrate their 50th Wedding Anniversary, D.V., on May 23, 1985.</p>	<p>Andijk, Holland Lindsay, Ont. 1935 May 23 1985 Wedding text: "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it" (Psalm 81:10).</p> <p>JAN (John) and GRIETJE (Grace) WILMS (nee Vriend)</p> <p>With praises to the Lord, and thankfulness in our hearts we ask the Lord to continue to bless our parents and keep them in His care after 50 years of marriage.</p> <p>With love, your children and grandchildren:</p> <p>Jim & Grace; Cathy, Michael, David — Stayner, Ont.</p> <p>Nell & John DeBoer; Anthony, Margo, John-David, Sueanne, Timothy — Willowdale, Ont.</p> <p>Anna & Tyman VanHalteren; Douglas, Robert, Carl, Irene, Maria — Lindsay, Ont.</p> <p>Winnie & John VanderBorgh; Raymond, Jolene, Sonya, Kaylene, Daniel — Nicaragua, Central America</p> <p>William & Lena Wilms; Peter, Christopher, Brian, Jennifer — Lindsay, Ont.</p> <p>John & Nancy Wilms; Angela, Jeffrey, Jason, Judy, Andrew — Coboconk, Ont.</p> <p>Richard & Cora Wilms; Amanda, Sara, Jared — Lindsay, Ont.</p> <p>You are invited to join us for an evening of fellowship on Saturday, May 25, 1985, at 8:00 p.m., at the Oakwood Community Centre.</p> <p>Best wishes only, please.</p> <p>Home address: R.R.#1, Kenrie Park, Lindsay, ON K9V 4R1</p>
<p>Dirkshorn (NH) Orillia, Ont. 1940 May 10 1985 Their wedding text was: "For I hide myself in thee" (Psalm 43:9b). On May 10, 1985, the Lord willing, we will celebrate the 45th Wedding Anniversary of our parents.</p> <p>GRACE and TIBOR MEYER (nee Smit)</p> <p>We praise the Lord that we may celebrate this special occasion with them and we trust that He will continue to bless their marriage and be with them in the years to come.</p> <p>Congratulations and love from your children:</p> <p>Margaret & Nick Jonker — Orillia, Ont.</p> <p>Mary & John Zuiderveld — Barrie, Ont.</p> <p>Kees & Ann Meyer — Bradford, Ont. — St. Thomas, Ont.</p> <p>Albert & Joanne Meyer — St. John's, BC</p> <p>Nick & Margaret Meyer — Edmonton, Alta.</p> <p>Geno & Gerda Meyer — Fordwich, Ont.</p> <p>John & Marilyn Meyer — Kalamazoo, Mich.</p> <p>Alice & John Terstege — Barrie, Ont.</p> <p>Grace & Ishmael Francis — Newmarket, Ont.</p> <p>26 grandchildren and one great-grandchild.</p>	<p>Kollumerpomp, Beachburg, Friesland Ontario 1940 May 20 1985 With joy and thanksgiving to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents.</p> <p>FRED and DOREEN WOUDA (nee Luchtenburg)</p> <p>It is our prayer that the Lord will bless you and keep you in His care. Congratulations Dad and Mom, Grandpa and Granny. With all our love from your children and grandchildren:</p> <p>Cora & Ronald Rozeboom; Michael, Eric, Chris — Pembroke, Ont.</p> <p>George & Isabel Wouda; Fred, Beverly, Stephen — Cobden, Ont.</p> <p>Harry & Minka Wouda; Michelle, Renee — Belleville, Ont.</p> <p>Home address: 123 Main St., Beachburg, ON K0J 1C0</p>	<p>Tzum, Fr. Taber, Alta. 1935 May 16 1985 With joy and thanksgiving, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents.</p> <p>ANNE S. and MINKE YPMA (nee Greidanus)</p> <p>We thank God that He has been with you all these years, and command you to His care for the time you may still have together. Your thankful children and grandchildren:</p> <p>Patsy & Klaas Linker; Terry & Jane, Melinda, Janice & William, Allan — Strathroy, Ont.</p> <p>George & Aafke Ypma; Jane & Jack, Arnold & Kathy, Marilyn & Harry, Jo-Anne, Peter, William — Norwich, Ont.</p> <p>Siebe & Martje Ypma; Albert, Florene, Mari-Ann, Sidney — Taber, Alta.</p> <p>Jake & Pia Ypma; Ester, Patrick, Ingrid — Rocky Mtn. House, Alta.</p> <p>Louise & Sheila Ypma; Lyle, Tanya, Lloyd, Keith, Dale — Taber, Alta.</p> <p>Liz & George VandeKuyt; Geoffrey, Henry, Michael, Cynthia, Robbie, Andrew — Mt. Hope, Ont.</p> <p>Cathy & Mike Wind; Monica, Karen, Jeremy, Linda — Taber, Alta.</p> <p>and four great-grandchildren.</p> <p>Open House on May 17, 1985, from 7-10 p.m. at the Heritage Inn, Taber, Alta. A family reunion will be held on June 7, 1985, D.V.</p> <p>Home address: Box 1584, Taber, AB T0K 2G0</p>	<p>Congratulations!</p>	<p>The Lord is my shepherd I'll not want Psalm 23</p>
<p>Travel</p>	<p>Personals</p>	<p>Christian couple in growing business looking for 2-3 yr. term loan. Financial statements available. Interest rates negotiable. Please send name and phone number to Box 4863, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>Personals</p>	<p>Het consulaat generaal zou gaarne in contact willen komen met de navolgende persoon: IDZINGA, Pieter Gerben, geboren 12 februari 1920, laatstbekende adres in Nederland: Kortenaerstraat 15c, Rotterdam, naar Canada vertrokken op 3 maart 1954.</p>

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Classifieds

Obituaries	For Rent	Vacations	Real Estate	Real Estate
<p>"Jesus took the children in His arms, put His hands on them and blessed them" (Mark 10:6). Our dearly beloved little BEN was called to his eternal glory at the tender age of seven years. He was fully prepared and is now peacefully with the Lord. For Ben there will be no more suffering and pain, and for him, all things will be new. Zechariah had a vision of the new Jerusalem and he writes, "that the streets of the city shall be full of boys and girls playing in the streets" (Zech. 8:5). We pray that the Lord will give Theo and Betty strength in the days to come. Sadly missed by his sisters Becky and Beth, grandma Dieleman, Oma Afman, aunts, uncles and cousins. April 18, 1985. St. Thomas, Ont.</p> <p>"Want wij weten dat indien de aardse tent waarin wij wonen wordt afgebroken, wij een gebouw van God hebben in de hemelen, niet met handen gemaakt, een eeuwig huis" (2 Cor. 5:1). Heden nam de Here tot zich, in Zijn eeuwige heerlijkheid na een langdurige, doch geduldig gedragen ziekte onze lieve man vader, grootvader en over-grootvader, CORNELIS (Kees) DE MOY in de ouderdom van 82 jaar. Lieve man van Geertruida DeMooy-Bloemendaal. Vadervan: D. De Mooy G. De Mooy-Veleke — New Castle, Ont. N. De Mooy B. De Mooy — Oegstgeest, Holland W. Veleke-De Mooy J. Veleke — Newtonville, Ont. D. Nanninga-De Mooy W. Nanninga — Bowmanville, Ont. L. De Mooy G. De Mooy-De Vries — Newcastle, Ont. K. De Mooy Jr. — overleden Grootvader van 15 klein-kinderen en 4 achter-kleinkinderen. De begrafenis vond plaats op donderdag, 18 april 1985 om 11 uur a.m. in de Maranatha Chr. Ref. Church, Bowmanville, Ont. Predikant J. Zantingh. Correspondentie: Station St., Orono, ON L0B 1M0</p> <p>Calvinist Contact touching lives far and near.</p> <p>Accommodation</p> <p>WANTED: A house or duplex to rent in Bowmanville, Ontario. Must have at least three bedrooms. Needed by July 1, 1985. Call: (616) 455-8132.</p> <p>Family of five needs to rent a furnished home in St. Catharines for all or part of the period from July 1 till August 15, 1985. Please write Jasper Lesage, c/o Dordt College, Sioux Centre, IA 51250 or call 712-722-4653.</p> <p>Accommodation</p> <p>PARTICULIER PENSION IN NEW YORK \$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen. Voor inlichtingen bel: Albert Van Maanen. Lieftst's morgens om 8 uur ('One night deposit required at time of booking'). (212) 855-5036 119 Fort Green Place, Brooklyn, New York 11217</p>	<p>Beautiful, 3 bedroom, completely furnished cottage, in Point Clarke, on Lake Huron, 3 blocks from beach and store. Available July and August. Please phone (519) 395-3581.</p> <p>Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place.; 1½ hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137.</p> <p>For weekly or weekend rental: Chalet in the beautiful Blue Mountain area. Overlooking the Georgian Bay to the North and the Beaver Valley to the South. Living room upstairs with balcony. Kitchen, two bedrooms and two bathrooms. Fully furnished. 20 minutes from Collingwood Chr. Ref. Church. For more information phone or write: Mr. Roger Dykstra at 519-599-3789. Box 175 Clarksburg, ON N0H 1J0</p> <p>House exchange</p> <p>Holland: Elderly Dutch couple would like to exchange their house (car) in the country around Steenwijk, Overijssel, against a house or apartment in Toronto or surrounding area for holidays from end of July till end of September. If interested, please phone: Peter Rienstra at (416) 633-5193.</p> <p>Vacations</p> <p>Voor een geslaagde vakantie in Holland in de Achterhoek, het hele jaar door zomerhuisjes te huur met 2 of 3 slaapkamers, douche en verwarming in voorseizoen vanaf \$150.00 per week. Voor int. belt u B. Pennings, R.R.3, Carrying Place, ON K0K 1L0; phone: (613) 392-5981 of schrijf: G. Jansen, Kasselder St. 12, 6075 BW, Sinderen, Geld. Holland. Tel 31-083 54-406.</p> <p>* Airconditioning * Waterbeds * T.V. * 26 units</p> <p>Tudor Lodge Motel 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p> <p>Lang's Resort and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985. Write or phone for brochure: Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> <p>Accommodation</p>	<p>ALTON LODGES 1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St.</p> <p>Wasaga Beach, ON Site 30, Box #8, R.R.#1 L0L 2P0 LEN & RITA BETTE</p> <p>Business</p> <p>Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p> <p>Ministers</p> <p>Christ Community Church of Victoria is looking for the services of pastors during the summer months of July and August. If you are vacationing or travelling in this area and would be interested in worshipping with us, please call the clerk, John Slofstra, at (604) 479-9105 or write him at this address: 1258 Burnside Rd., West, Victoria, BC V8Z 1N8</p> <p>Employment Wanted</p> <p>My name is Tim DeVries and I am 18 years old, aim to be a car mechanic, and will have completed the Map Forty program in Fanshawe College by the end of June, 1985. I would like to complete my apprenticeship anywhere in Ontario preferably in a dealership. Please call in the evenings at 519-235-0941.</p> <p>Coldwater, Ont.: 18 year old looking for yearround job on dairy farm with several years experience. Call Bob Visser at 1-705-325-7837.</p> <p>Help Wanted</p> <p>Experienced farm hand needed to work on dairy farm. Needed immediately. Room and board provided. Write: Fred Breukelman, R.R.#3, Thunder Bay, ON P7C 4V2 or phone: (807) 939-2484.</p> <p>Shannon Steel Ltd., requires a Structural Steel Detailer with a minimum of five years Canadian Drafting experience. Applicants should be able to take charge of drafting room. Salary negotiable. Reply to Shannon Steel Ltd., 4 Robb Blvd., Orangeville, ON L9W 3L2. Telephone: (519) 941-7000.</p> <p>Third CRC Edmonton, Alta., invites applications for the full-time position of Pastor of Youth and Education. Training and experience preferred but not required. Men and women interested in this new position should contact: The Search Committee before June 30, 1985, c/o Ary De Moor, 10705-139 St., Edmonton, AB T5M 1P6; (403) 455-8904</p> <p>More classifieds on page 18.</p>	<p>Harold Workman Real Estate Ltd. Clinton, Ont.</p> <ol style="list-style-type: none"> 1. Dairy: 64 tieup, modern barn, 149 acres. 2. Dairy: 136 acres; cows; quotas, machinery. 3. 100 sow, farrow to finish, 180 acres, choice location. 4. 120 sow setup, 149 acres, raised bungalow. 5. Layer quota, 5,909 on 75 acres. 6. 250 acres, 170 workable, priced to sell. 7. 7 acres, good house, large 1 floor barn, hwy. location. 8. 11 acres, good house, barn setup for sows, hwy. location. <p>Contact: Bill Steenstra (519) 482-3780 Peter Damsma (519) 482-9849</p> <p>Dairy farm to sale: Bowmanville area, 140 acres, 100 Holsteins, 460 litre #1, 130,000 litre MSQ, plus machinery. Woudstra Real Estate R.R.1, Orono, ON L0B 1M0 Phone: (416) 983-5915</p>	<p>CANADA TRUST REALTOR 104 Welland Ave., at Clark St. Catharines, ON L2R 2N3 contact CHRIS GALENKAMP when moving to the Hamilton/ Niagara Falls area. office 688-1490 home 937-0092</p> <p> Stanley Vandergoot M.L.S. Realtor  1849 Dundas St., London, Ontario N5W 3E6 Bus: (519) 451-3680 Res: (519) 672-2283</p> <p>More Real Estate ads on page 18 ...</p> <p>Help Wanted</p> <p>Redeemer College</p> <p>is in need of a person in the Student Life Department. The candidate for this position will be expected to be in charge of residence life, counselling, student life programming, and other related areas. Preferably the candidate has experience in dealing with college age students. Applicants should be committed to the basis and goals of the college. Letters of application along with curriculum vitae and names of references should be sent to: Dr. Wytse van Dijk, Acting Dean Redeemer College 467 Beach Boulevard, Hamilton, ON L8H 6W8</p> <p>Trade Contractors Wanted</p> <p>Are you a small or large contractor or supplier who is interested in participating in the development of the new Redeemer College campus?</p> <p>Redeemer College is committed to a campus development policy that will allow as many contractors as possible — regardless of how large or small — to help build the new campus.</p> <p>If you want to participate, please indicate your interest by writing to (no phone calls please):</p> <p>Campus Development Committee c/o Redeemer College 467 Beach Blvd. Hamilton, ON L8H 6W8</p> <p>All contractors and suppliers who notify us of their interest will be contacted regarding the tendering and construction process.</p> <p>DEADLINE — MAY 20, 1985</p>

Classifieds

Real Estate

400 acres, all close together, basically setup for dairy but could easily be used for beef. 120 cow free stall barn, 4 silos, 16 cow milking parlour. All automation. Three houses. On paved road. Offering terms.

100 acres on paved road. Four bedroom brick home. Large barn. Some bush. Spring fed pond. Only asking \$115,000.00.

Good dairy setup, large barn, 36 new stalls, pipeline, milk cooler. Pole barn for heifers. Two silos. Three bedroom modernized home, good financing. Owner anxious for offers.

57 acres all workable. Immaculate three bedroom home. Large barn. Steel imp. shed. All buildings painted. Open to offers.

Country property 2½ acres, immaculate three bedroom brick bungalow, excellent condition, hot water heating. Attractive horse barn, four box stalls, tack room, feed lot. On highway near Listowel.

Contact

Albert Carson
P.H. Hiller Realty Ltd.
935 Main Street, W.
Listowel
Ph. 519-291-1544
Eve: 291-1395

Marge Cummings Real Estate Ltd.
Mount Forest (519) 323-3020

Layer farm located close to Elmira. About 18,000 production quota. Three bedroom bungalow, three modern layer barns, liquid manure storage. Financing to qualified buyer. Asking \$1,050,000.

Poultry farm close to Kitchener. 27,000 Broiler and Roaster quota. 350,000 lbs. turkey broiler quota. Lovely home. Modern colour-keyed barns, fully automatic. Electric and propane heating. Standby power. 100,000 watt generator. 85 acres. Asking \$1,150,000.

On-going dairy farm: South of Ingersoll. Lovely 9 room frame home, fully modernized. Steel clad dairy barn, 34 tie-ups, comfort stalls, stable cleaner, concrete silos plus feed room, 135 acres, 120 workable, good bush, cows, quota, feed, machinery, generator, included. \$500,000.00.

On-going dairy: Moorefield area. 250 acres. 8 room home, new oil and wood heating, barn 113' x 50' with pipeline and stable cleaner. 54 tie-ups. 40' x 106' heifer barn. Two concrete silos 70' x 20' with unloaders. Feed conveyer. Nursery, 54 Holsteins plus young females with BCA of 135. F.C.C. mortgage 9 5/8%. 387 litres #1 quota, 231,000 M.S.Q. Excellent machinery. Asking \$725,000.00.

Large on-going dairy operation: 300 acres choice farmland. 89 tie-ups, pipeline milking system, 1000 gal. bulk tank. Three silos, heifer barn and nursery. 90 young listed Holstein cows, about 160 females in all. Modernized home, implement sheds, full-line of fine machinery, quota, crops. Must be seen. \$950,000.00. Terms.

Call Bernie or Marge
day or evening (519) 323-3020

Teachers

ATHENS: Athens Christian School invites applications for the position of **teaching principal** for the **grades 5-8** for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0. Tel: (613) 924-9378.

BURLINGTON: Washington, USA: The Ebenezer Christian High School of Burlington is seeking applicants for a **multi-grade teaching position, high school level**. Husband and wife team welcome. We desire a strongly disciplined Covenantal Reformed education for our children. Therefore those who apply should be committed to this. Those desiring more information about the school and position please call: Mr. Sid Top, (206) 856-1713, or write to 2247 River Rd., Sedro-Wolley, Washington, 98284.

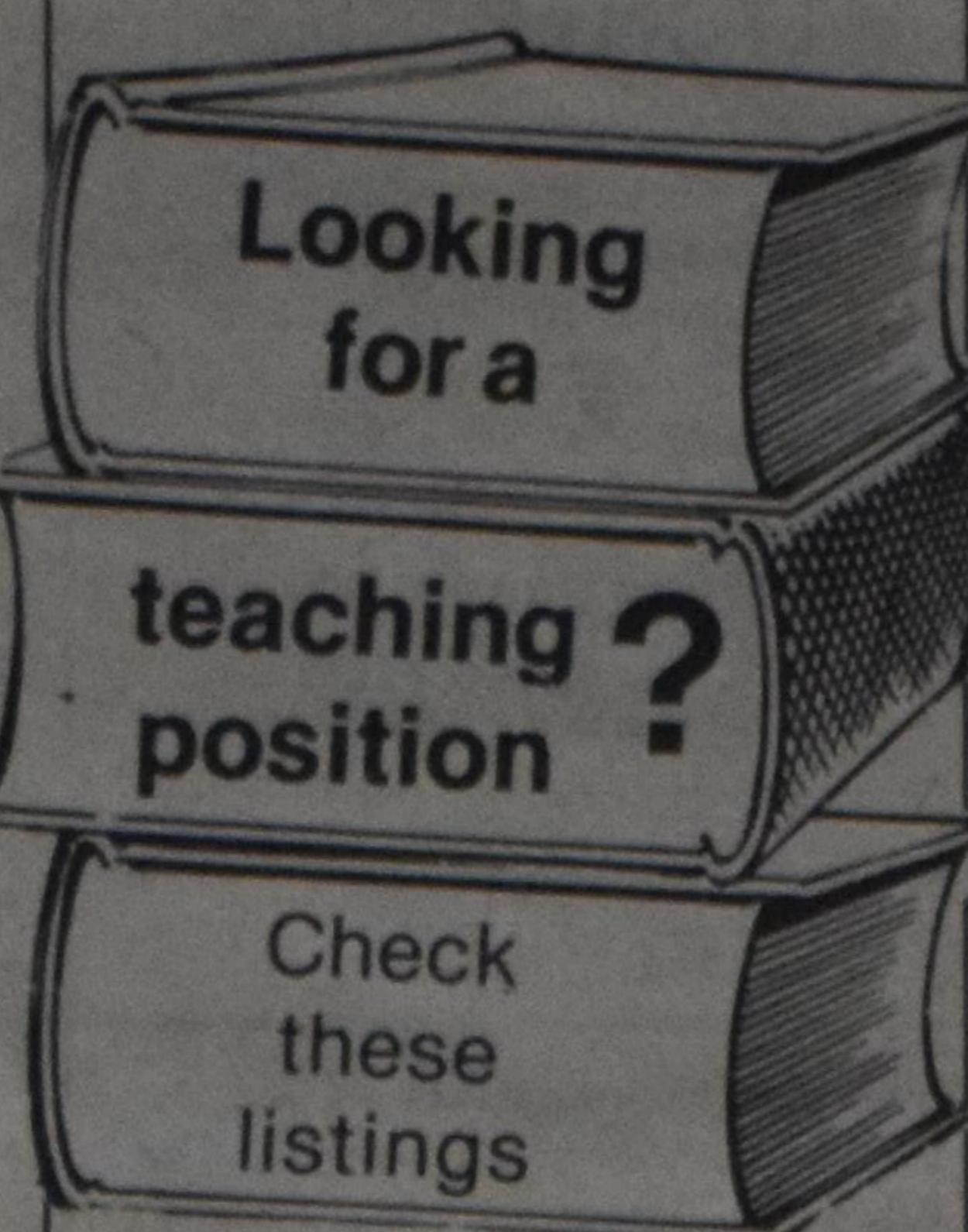
CLINTON: Clinton and District Christian School invites applications for a **½ time Kindergarten and ½ time Remedial position**. This is a full-time position. Send application and resume to: R. Schuurman, principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0 or phone (519) 482-7851.

KITCHENER-WATERLOO: Lauren- tian Hills Christian School, an interdenominational school located in the Kitchener-Waterloo area, has a possible opening for a **teaching principal or 7-8 teacher**. Please forward inquiries or applications to: Peter Erb, 106 Allen St., W., Waterloo, ON N2L 1E7; (519) 745-5163 (or phone Ada VandenBerg at (519) 886-1298).

LONDON: London District Chr. Secondary School invites qualified teachers to submit applications for **Physical Science** position. Please send letters of application, credentials and references to Mr. Henry Kooy, principal, LDCSS, 24 Braeside Ave., London, ON N5W 1V3. Tel: (519) 455-4360 (school), (519) 453-5719 (home).

MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a teaching position in **E.C.S.** two days per week, as well as additional time for secretarial duties. Send resumes and references to William Slotstra, principal, Medicine Hat Christian School, 318-8th St., N.E. Medicine Hat, AB T1A 5R6 or phone (403) 526-3246.

Teachers



NEWMARKET: Holland District Christian School will need a teacher for the 1985/86 school year. This can be a full or part-time position, involving any of the following: Regular classroom, Kindergarten, or Remedial. Please send application and resume to: Mrs. Vernetta Salomons, 743 Queen St., Newmarket, ON L3Y 2J4

NEWMARKET: Holland Marsh District Christian School invites applications for a **kindergarten teaching position** (3 days per week) for the 85/86 school year. Please send applications to the school, R.R.#2, Newmarket, ON L3Y 4V9 or phone (416) 775-3701 (school) or 775-2645 (home).

PEMBROKE: Pembroke Chr. School invites applications to fill a position for **teaching principal**. Please forward letter of resume in application to Mr. H. Huyer, principal, Pembroke Chr. School, P.O. Box 563, Pembroke, ON K8A 6X7.

REXDALE: Timothy Christian School in Rexdale is interested in receiving applications for a half-time position. Ability to teach French at the intermediate level is essential. Please send resume to: Mr. H.K. Bergsma, principal. School address: 28 Elmhurst Dr., Rexdale, ON M9W 2J5; (416) 741-5770.

SASKATOON: Saskatoon Christian School offers the following, challenging positions: **Grades 1-4 inclusive, half-time Kindergarten**. Send resumes to: Saskatoon Christian School, 2606 Broadway Ave., Saskatoon, Sask. S7J 0Z6 or phone (306) 242-2445 (days), 343-8302 (evenings).

Beacon Christian High School in St. Catharines, Ontario

invites applications for possible openings from experienced teachers or candidates qualified to teach in one or more of the following areas:

Business, Music, and English

Please send inquiries and resumes to:

John Friend, Principal

Beacon Christian High School
2 O'Malley Drive, St. Catharines, Ontario L2N 6N7

Teachers

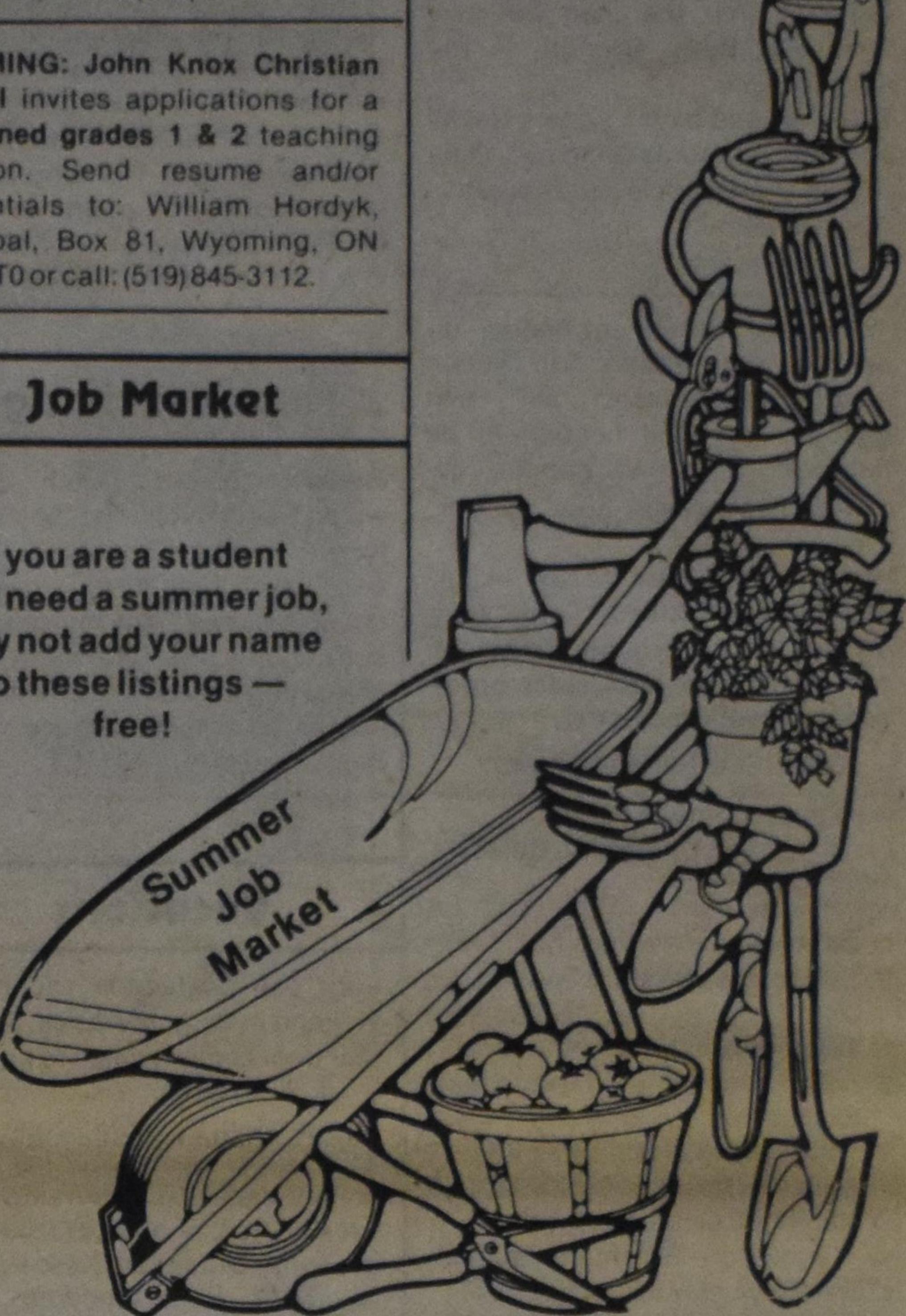
SARNIA: Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3 invites qualified teachers to apply for a position in **Geography-Math-Art**. Please send letters of application, credentials and references to: Mr. Wayne Drost, principal, (school), 519-337-9122, (home) 542-7113.

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0 invites applications for a **teaching principal**, for the 85/86 school year. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

WYOMING: John Knox Christian School invites applications for a **combined grades 1 & 2 teaching position**. Send resume and/or credentials to: William Hordyk, principal, Box 81, Wyoming, ON N0N 1T0 or call: (519) 845-3112.

Teachers

WILLIAMSBURG: Timothy Christian School is in need of one teacher for September, 1985. A **grade 3 & 4 combination** of approximately 25 pupils or **half-time grade 7 & 8 position** principal relief and **half-time remedial help**. Ability to teach French is a definite asset for one of the positions. Experience preferred. Please send your letters of application and resumes to: Mr. J. Kooistra, principal, Timothy Christian School, Williamsburg, ON K0C 2H0. Telephone (613) 535-2687 or 535-2152 (home).



ACTON: Male will be 16 in June, seeking summer employment. No prior working experience, would like to work on a horse farm or is willing to do anything else. Please contact Walter at (519) 853-2455 or write Walter Kroezen, 34 Young St., Acton, ON L7J 2G6

ACTON: 15-year-old male student attending Toronto District Christian Highschool in Woodbridge is seeking summer employment on farm. Willing to do other types of work. Please call (519) 853-0758 and ask for Anthony Looyenga.

BAILIEBORO: I am a college bound student seeking summer employment anywhere in Ontario. I can work from June 24 to August 31. I love working with children and do not mind hard work. If you would like more information I can be reached at (705) 939-6360 or write to Darlene Borger (that's me), R.R.#1, Bailieboro, ON K0L 1B0

BIRMINGHAM, Mich.: 17-year-old male Canadian living in Michigan temporarily and therefore cannot work in the USA. I am college bound and would like summer employment anywhere in Ontario. Experience as contractor-labourer, factory and warehouse worker. References available. Please call collect at (313) 626-7831 or write John Vanderleek, 4724 Walnut Lake Rd., Birmingham, MI 48010.

CAMBRIDGE: I am a 16-year-old, responsible girl, experienced as a mother's helper, and would like employment as such this summer.

I am willing to live in your home, somewhere in Southern Ontario. References gladly provided. Contact me at 519-623-8277 or write: Wendy VanDyke, 65 Woodland Dr., Cambridge, ON N1R 2X7

CAMBRIDGE: 17-year-old girl, planning to attend Redeemer College in the fall, seeks employment. I will be available from June 20 till the end of August. I am willing to try anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

Need summer help?
Why not contact one of
these students

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advertise
in C.C.?

Classifieds / Events

Job Market	Job Market	Job Market	Job Market	Job Market
<p>CAMBRIDGE: 17-year-old girl is seeking a mother's helper or babysitting job in Southern Ontario. I am experienced in both areas of work and am also willing to try a health care related job. For more information call Mary Versteeg at: 519-658-2692 or write to: R.R.#21, Cambridge, ON N3C 2V3</p>	<p>GRAND RAPIDS: Hi, my name is Susanne Klanert. I am 20 years old, in my second year at Calvin College (Grand Rapids). I am seeking summer employment and am willing to do many odd jobs including babysitting, house-sitting, lifeguarding and teaching swimming. I would like to work in southern Ontario starting June 1. My address is Omega 8, Calvin College, Grand Rapids, MI 49506 USA (616) 957-6587 or 10 Hartford Ave., Toronto, ON M4L 1N9 (416) 694-4008 (after May 27).</p>	<p>LONDESBORO: Hello, I am a 19-year-old grade 13 student. I hope to attend Redeemer College in the fall. I have my driver's license. I would prefer a job working with children or working outdoors (i.e. lawns, gardens, farm) but I am willing to try different things. For more information please contact Yvonne Raidt, R.R.#1, Londenboro, ON N0M 2H0; or phone (519) 526-7735.</p>	<p>TORONTO: Kind, dependable, 16-year-old girl looking for summer employment in Toronto area. July and August. Interested in office work, store, child care or landscaping. Willing to learn and gain experience. Please contact Alisa Praamsma, 27 Dittmer Cr., Ont.; 741-4912.</p>	<p>WELLANDPORT: Beth Ann Douma, age 14, R.R.#3, Wellandport, ON L0R 2J0; 386-6765. Experienced in babysitting. Type of work preferred: babysitting, light housework or other.</p>
<p>CAMBRIDGE: An 18-year-old student finishing grade 12 would like a job on a dairy farm. Will also work on a hog or chicken farm. Have two years experience on a dairy farm. Live on a hog farm. For more information write to Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3 or call (519) 658-2692</p>	<p>GRIMSBY: Second-year university social work student, 22, experienced with child care, elderly, mentally handicapped and has skills related to helping field. Seeking employment in social work field starting May 6. Resume and references available. Will consider other work. Contact Elizabeth Ophof, 254 Ridge Rd., E., Grimsby, ON L3M 4E7; (416) 945-8281.</p>	<p>NORTH YORK: I am a 17-year-old female from North York who is looking for a summer job. I am available from July 1 to Labour Day. I have had plenty of babysitting experience as well as experience working at an amusement park. I speak some French, and a little bit of Dutch. I have some musical skills and can type adequately well. I'm willing to do any kind of work. Please contact Emily Peetoom, 74 Fontainebleau Dr., North York, ON M2M 1N9; (416) 223-4427.</p>	<p>OSHAWA: Hi! I am a 22-year-old girl, who will have finished my Grade 12 in June. I hope to be going to university in September. I need a job for the summer to help pay for my tuition. I am willing to move anywhere in Ontario. I can do various things, for example, office work, waitress, paint, house helper (great cook!) and more! For more information please call me, Sylvia, at 8:00 a.m. at 1-416-725-6069 or write Sylvia Terpstra, 254 Cedar Valley Crt., Oshawa, ON L1G 3W1</p>	<p>24 Braeside Ave. London, Ont.</p>
<p>CAMBRIDGE: A 20-year-old female, Guelph University student in the Diploma Course of Horticulture is looking for summer employment on a small fruit and/or vegetable farm. Has experience on a fruit/vegetable farm and in greenhouse work. Willing to live anywhere in Canada. For more information please call 519-658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C 2V3.</p>	<p>GUELPH: Need help? Reliable 4th year Woodland Christian High student, 17 going on 18, wishes full-time summer employment from June 29 to September 3 approximately. Some experience in a bakery; will do almost any kind of work. Please phone George at 519-824-3634 anytime after 3:30 p.m. if possible.</p>	<p>PETERBOROUGH-MILLBROOK: Responsible, 21-year-old female seeks work in any of several types of jobs. Can paint, waitress, communicate well with people, and has years of experience in caring for children, among other things. Has just finished third year of university and needs job to further education in fall. For more information call Rosalinde at (705) 932-2953 or write Rosalinde Heeringa, R.R.#1, Fraserville, ON K0L 1V0</p>	<p>ST. CATHARINES: I am a 16-year-old Christian High School student; have experience working on a dairy farm, and would like to work on a dairy farm again this summer, for the July and August months. If you would like to hire me, please call: (416) 937-6046, evenings.</p>	<p>Simon Dyk Roberta Van Huizen Richard Van der Woude</p>
<p>CONSECAN: Responsible 16-year-old girl looking for a job on a horse or dairy farm. I am willing to try anything new. I have had experience in handling cows and horses. Please contact Annie Veltman, R.R.#1, Consecan, ON K0K 1T0; (613) 392-4451. Can start June 14, 1985.</p>	<p>GUELPH: 15 going on 16 year old Christian male attending Woodland Chr. High School in Breslau, Ont. is seeking summer employment, preferably in greenhouse, landscape maintenance, or willing to do anything else. Please phone Paul Tjoelker at (519) 824-3634, Guelph, Ont.</p>	<p>SARNIA: Lambton Christian High School girl, almost 16 years old, would like to work full- or part-time this summer to gain work experience. Would like to work in store or office etc. Have computer and typing course credits. Piano or accordion lessons at reasonable rates all year around. Won't you please call me at 519-542-7275, or write to: Terry Korstanje, 1856 Donald Dr., Sarnia, ON N7T 7H6.</p>	<p>ST. CATHARINES: Almost 17 years old, Chr. High School student is looking for summer job on dairy farm. Has experience. Please call Dennis at 416-935-9014.</p>	<p>These talented students will play works by J.S. Bach, Buxtehude, Mendelssohn, etc. on May 10: 8 p.m., First CRC, Drayton, Ont. May 11: 8 p.m., Maranatha CRC, Cambridge, Ont. May 12: 8 p.m., St. Thomas Anglican (corner Lake & Ontario), St. Catharines, Ont. Free-will offering at the door</p>
<p>DRAYTON: A 19-year-old Redeemer College student seeks employment for the months of May and June. I have experience working with the mentally handicapped, particularly in music therapy. Call Arlene Heidburt at (416) 634-8074 until April 26 or (519) 638-2573 anytime.</p>	<p>GUELPH: I am about 17, male and am looking for a job on any kind of farm. I have one summer experience on a dairy farm and thoroughly enjoyed it, but I will try anything. I can work anywhere in Ontario and am willing to come for an interview. Please phone Adrian Buss (519) 824-9528.</p>	<p>HAMILTON: Redeemer College student, 18, needs work from May till August. Two years retail sales experience with ability to do cashier work, but willing to do any work. Contact Karin Cook at 416-388-1668.</p>	<p>HAMILTON: A third year Redeemer College student seeks employment in the Hamilton/Dundas/Burlington area. Experienced in greenhouse work, office procedures, (typing, wordprocessing, filing, research), and maintenance (incl. painting). Available from April 29 to the end of August. Write Sylvia de Jong, 305-37 Mericourt Rd., Hamilton, ON L8S 2N5 or call 523-7394.</p>	<p>SHEDDEN: Male, 16 years old, seeking summer employment on a farm, with a possible need of accommodations. Has previous farm experience from living on parents' farm, general licence and can drive anything. Please call anytime at (519) 764-2268.</p>
<p>DUNNVILLE: A first-year Redeemer College student seeks employment in either the Burlington or Dunnville areas. Experienced in greenhouse work, working with horses and caring for children. I have also worked in a cafeteria and have typing skills (60 wpm manual). Willing to learn new skills. Available from April 29 to mid-August. Contact Anita Riebot, R.R.#2, Dunnville, ON N1A 2W2, before April 29 call 634-7848.</p>	<p>LINDSAY: I am a 16-year-old girl looking for work anywhere in Ontario and Quebec. I am willing to do any kind of work. I have experience on dairy and farrow-to-finish farms. Please call Linda at 705-437-1023.</p>	<p>STRATFORD: Hard working 14 year old student would like summer employment on farm in Stratford area. Experience pigs, cage layers, broilers. Willing to learn. Loves farms. Please call Mark Frankruiter (519) 271-6038 or write: 154 Strachan St., Stratford, Ont. Long distance call collect.</p>	<p>Telephone calls Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.</p>	<p>Let's avoid mistakes We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.</p>
<p>ARDROSSAN, Edmonton: My name is C. Paul Horsman and I'm a grade 12 student at Concordia College. I plan to attend College in the fall so I'm looking for work. I'm a willing worker and will be glad to take whatever you have to offer. Be it only a week or a few days, I'd be more than willing to work. I've done volunteer work over the winter and am a member of the Concordia College choir. My phone numbers are: 922-3301, 477-2954.</p>	<p>LUCKNOW: 16-year-old girl seeking summer employment, mid-June to September. Experienced in babysitting, housecleaning and gardening. Call: (519) 529-7603 or write: Irene Brink, R.R.#6, Goderich, ON N7A 3Y3.</p>	<p>Send printed copy We strongly suggest you send us typewritten or printed copy, but do not use capital letters for the whole text.</p>	<p>Stan De Jong, Manager</p>	<p>Let's do our best to avoid those mistakes. We count on your cooperation!</p>

Events

CALENDAR
of events

May 3-4 Spring Arts and Crafts Festival and Sale of handcrafted gifts and collections will be held at **Hamilton** District Chr. Highschool on May 3 (5-10 p.m.) and May 4 (10 a.m.-4 p.m.). Plan to attend this exciting fundraising event just one week before Mother's Day.

May 4 Spring Concert in Exeter United Church in **Exeter** by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ. 7:30 p.m.

May 4 Singles Fellowship Day — meet other Christian singles at the Chr. Ref. Church, **Aylmer**, Ont. For info. phone 519-866-3713.

May 4 Young Adults' Day Rally "Light The Way, Lord." Registration at 9:00 a.m. Evening program at 7:00 p.m. Speaker: The Rev. John Postuma, at Immanuel CRC, **Hamilton**, Ont.

May 5 CPJ's Gerald Vandezande will be interviewed at 8:30 a.m. on CFTO-TV, **Toronto**, on "Paradox" (re: his book and the Morgentaler trial).

May 5 Spring concert by the St. Thomas & District Male Choir "Crescendo" and Chatham's "Laudate Dominum," at 8 p.m. in First United Church (George St.), **St. Thomas**, Ont.

May 7 Organ concert by well-known organist Andre Knevel at 8:00 p.m. in St. Thomas Anglican Church, Church St., **Belleville**, Ont.

May 8 Convention of the Can. Federation of CR Women at 10 a.m. in Hamilton Place, **Hamilton**, Ont. Speakers: Rev. H. Wildeboer and Mrs. Mirth Vos. Music by Mr. and Mrs. Gerzinus Hoekstra.

May 10-12 Young Adult's retreat at Camp Shalom, **Cambridge**. Special teaching by Gerrit Verstraete titled "Led by the Spirit of God." Also prayer and music ministry. Fee \$40. per person. Call or write Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2, tel. (416) 625-2262.

May 10 Christian Horizons Rally in St. Paul's United Church in **Brampton**. Speaker Rev. Noel Churchman. Special music by the choirs and brass under the direction of Leendert Kooij with Andre Knevel at the organ, 8 p.m.

May 8-10 Drama Club of London District Christian Secondary School presents the two-act comedy "Surprise" by Fred Carmichael, at 7:30 p.m., 24 Braeside Ave., **London**, Ont.

May 10 An evening with Hugh Cook at 8:00 p.m. in the Fellowship CRC, **Toronto**. See ad for details.

May 11 Christian Horizons Rally in St. Paul's United Church in **Brampton**. Speaker Rev. Peter DeBruyne. Special music by the choirs and brass under the direction of Leendert Kooij with Andre Knevel at the organ, 8 p.m.

May 11 100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info. contact Mevr. B. Annema-Larooi, Torenlaan, 2, 9261 VZ Oostermeer, The Netherlands. (Tel. 05129-1243).

May 11 & 12 A Liberation Celebration with choral music in Dutch and English, brass band, trumpet solo, organ and congregational singing. Participating choirs from Guelph, Fruiland and St. Catharines. Joanne Bakelaar, conductor, and Gerzinus Hoekstra, organist. **Guelph** (May 11 at 8:15 p.m. in the First CRC, Water St.), **St. Catharines** (May 12 at 8:15 p.m. in Covenant CRC). "The Gospel Brothers" from Ottawa at evening song service in Zion Evangelical United Church, **Pembroke**, Ont., at 7 p.m.

May 17 An evening with Hugh Cook at 8:00 p.m. in the Immanuel CRC, **Hamilton**. See ad for details.

May 18 Sarnia Christian School's Second Annual Family Breakfast and Bedding Plant Sale, at 8:00 a.m. at the school, **Sarnia**, Ont. "Hollandse Dag" at 10 a.m. in the Chr. Ref. Church, **York**, Ont. Speaker: Rev. J. Kuntz from Kitchener. Contact Mr. R. De Boer at 416-768-3634 if you have a contribution to make.

May 30-June 1 Three-Day Conference on "Orthodoxy and Orthopraxis in the Reformed Community Today" at Redeemer College, **Hamilton**, Ont. Seven main speakers. For info. call 416-549-8024.

June 4 Special meeting in the Strathroy East CRC, **Strathroy**, Ont., at 8 p.m. Speakers: Dr. H. Evan Runner on: "Direction of the Christian Reformed Church" and Dr. Mark VanderHart.

June 5 "Hollandse Dag" will be held for the sixth time in the First CRC, **Kingston**, Ont.

June 7-8 "The Creation as Cosmos," a two-day seminar featuring the Fellows of Calvin College's Center for Christian Scholarship at the I.C.S., 229 College St., **Toronto**, Ont. For info. phone (416) 979-2331.

June 11 "Hollandse Dag" in Victoria in the First CRC, **Victoria**, BC.

June 12 "Hollandse Dag" in **Moorefield Park**, at 10 a.m. Speaker: Rev. Harry VanderWindt. Take lunch along.

June 22 13th Annual Grunniger Picnic, at 10 a.m. at the Grand River Conservation Area, **Rockwood**, Ont.

Oct. 12-14 25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.

Organ Recital Series presented by Roberta Van Huizen, Rick Vander Woude and Simon R. Dyk, from The King's College, Edmonton. Free will donations at the door. Apr. 26: Emmanuel CRC, **Calgary**, 8 p.m.; Apr. 27: First CRC, **Red Deer**, 8 p.m.; May 3: Third CRC/St. James United, **Edmonton**, 8 p.m.; May 10: First CRC, **Drayton**, Ont., 8 p.m.; May 11: Maranatha CRC, **Cambridge**, Ont., 8 p.m.; May 12: St. Thomas Anglican, **St. Catharines**, Ont., 8 p.m.

Next issue

Dated
Fri. May 17
Fri. May 24
Fri. May 31

Mailed
Tues. May 14
Tues. May 21
Tues. May 28

Classified deadline
Thurs. May 9 8:30a.m.
Thurs. May 16 8:30a.m.
Thurs. May 23 8:30a.m.

Display deadline
Wed. May 8 8:30a.m.
Wed. May 15 8:30a.m.
Wed. May 22 8:30a.m.

Let's Play Chess

by Pete Layer

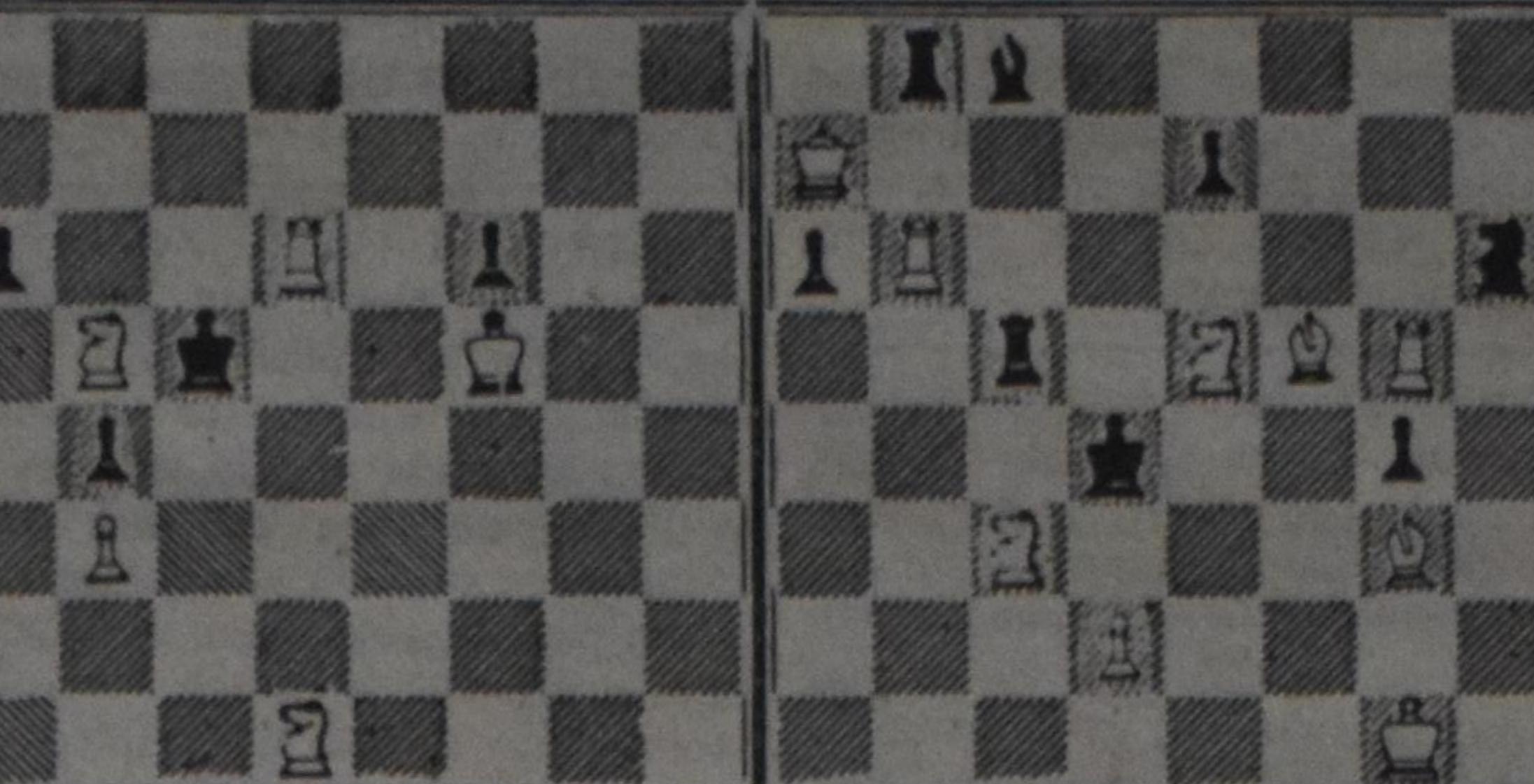
SECOND SERIES OF PROBLEMS IN APRIL

*1046
L. G. Eggink
Holland, 1948

4

*1047
V. Tchepynyl,
Russia, 1971

8



5 3-mover 3 pts.

9 2-mover 2 pts.

Notes

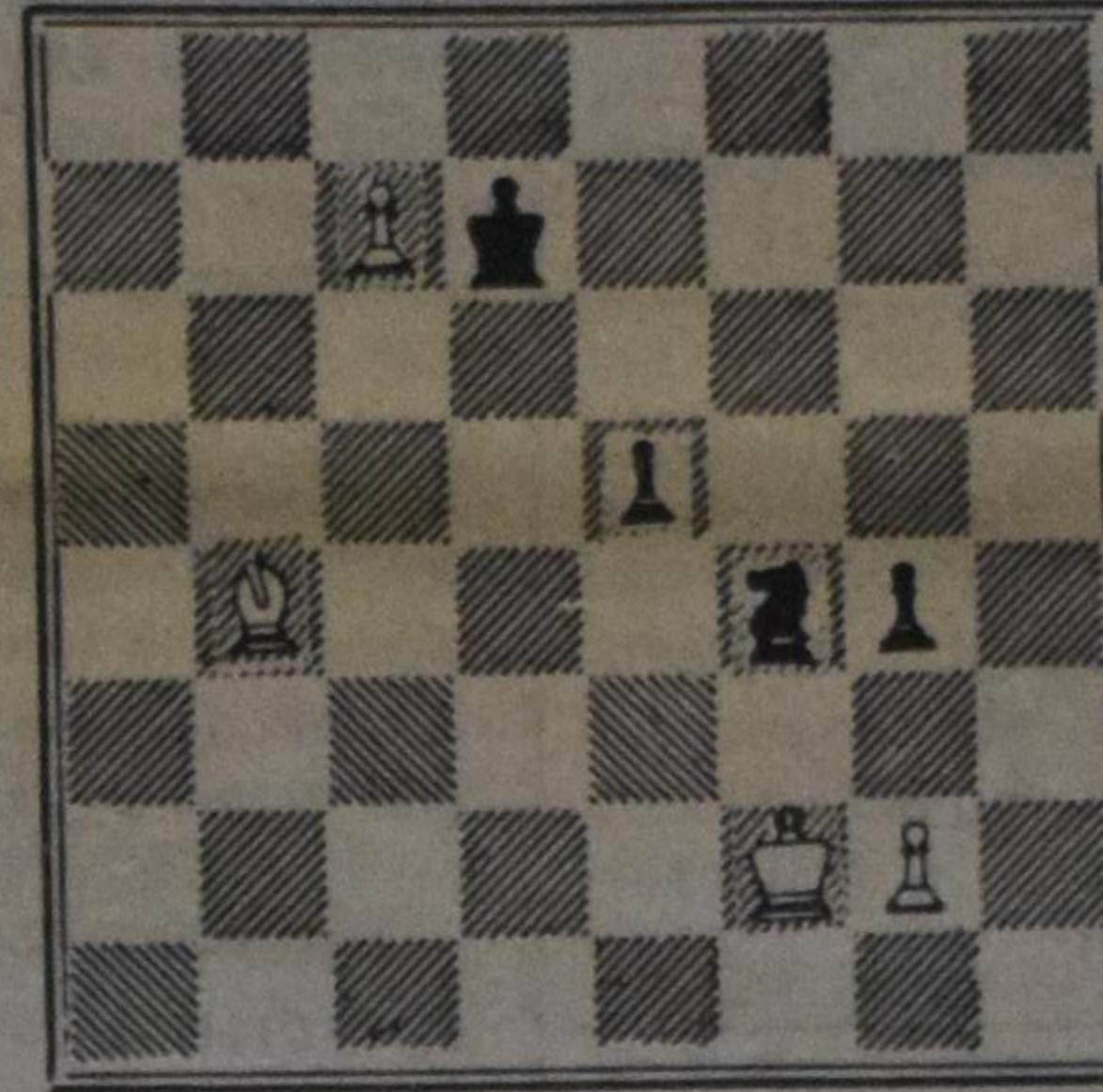
1. As in all chess games, the Knights in *1046 are tricky to work with. Mr. Eggink has composed a worthwhile and unusual problem with these difficult pieces. Please give the full solution.
2. The Russian two-mover, *1047 is more usual. Watch out for tries, discovered checks, and the like. Please give the key and threat, if any.
3. The deadline for the April problems, *1044-1047 is May 20, 1985 postmarked in Ontario and May 25 for others.

One of the solvers asked if it was permissible to drive or fly across the border in order to send in five days later. The answer, you may do that if you wish. Anyone taking such a trip for such a reason needs a break.

SURPRISE ENDING

1969
Black: L. Lengyel
(Hungary)

4



4
White: P. Keres
(Russia)
White to move

White played: 57. B-Q6. His plan was simple: Take the King's Pawn with the Bishop, take the Knight Pawn with the King and promote either Pawn to Queen. Black's Knight is defenseless, the White King can chase it until it releases protection of the Knight Pawn.

After 57. ... N-Q6 ch., Black resigned. He realized that after 58. K-K3 White's plan will succeed. However he missed (Keres had seen it) the following continuation: 58. K-K3, N-K8; 59. P-N3, N-B6; 60. K-K4, K-B1; 61. BxP, K-Q2; 62. K-B4, N-R7. Draw.

Black's plan: Keep the Knight on R7 and move the King back and forth from B1 to Q2. If the White King marches to K7, the Knight can move back and forth from B8 to R7, while the King stays on B1. If at any time: 1. B-Q4, KxP; 2. B-N1, N-B8; and 3. NxP draws.

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Reservations or Information?

SUMMERFEST
Alumni Office—Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

Soviet Union increases exit visas for Jews

MOSCOW, USSR (EP) — Dozens of Jewish families, including many that had previously been refused permission to emigrate, have been told by Soviet authorities here to reapply for exit visas. In the past Soviet authorities have generally granted exit permits when long-time applicants are called in.

Israeli Radio reported that 280 families, or about 1,000 people, would be allowed to emigrate from the Soviet Union last month, but Moscow sources have not verified those figures.

Some observers note that the number of exit visas granted in March was only marginally higher than in recent months, but because approval was given to several people who have long been refused emigration, and because so many visas are being issued in Moscow, it is generally seen as a deliberate signal from the authorities.

Jewish emigration from the Soviet Union acts as a sort of barometer of US-Soviet relations. Departures peaked at 51,000 in 1979, a year of comparably smooth US-Soviet relations, but declined sharply as US criticism of Soviet intervention in Afghanistan increased.

Dutch

Doorgaande Bevrijding

Herman de Jong

We laten deze keer Van Halsema even op adem komen. De redacteur vroeg me over de bevrijding te schrijven.

Ik maakte de bevrijding mee als dertien-jarige jongen en, eerlijk gezegd, kan ik me er niet veel van herinneren.

Gedurende de laatste dagen van de oorlog gierden er granaten over Winschoten. Je hoorde ze komen ... een hoog gierend geluid. Een groepje mensen stond opgewonden te praten over de felle strijd die in en rondom Winschoten gestreden werd ... later bleek dat nogal mee te vallen.

Toen de eerste granaat over ons heen suisde, vielen we als domino stenen tegen de grond, en zo belandde ik op de nogal forse boezem van mevrouw Waslander, en dat is natuurlijk een ijselijk gebeuren voor een verlegen dertien jarige jongen.

Ik geloof niet dat broer Sense, nu Stan genoemd, en manager van C.C., bij dat groepje stond. Hij was iets minder dapper dan ik. Toen de eerste projectielen overkwamen vloog hij in de veilige armen van moeder. Vader en moeder waren zeer verontrust, want broer Kees, nu woonachtig te Sarnia, was in geen velden of wegen te bespeuren. Kees was de oudste en toen al een avontuurlijk iemand. Hij was met een stel vrienden de bevrijders tegemoet getrokken, om toch vooral maar de eerste te zijn die een beschrijving kon geven van het oorlogstuig en uniformen der geallieerden.

Niet zo erg in Winschoten

Ik kan me niet herinneren dat ik me echt 'bevrijd' voelde. Daar was ik zeker te jong voor. Nu was het heel erg van de oorlog de stad Winschoten ook wel voorbij gegaan. Vader wist altijd genoeg tarwe op te scharrelen bij boeren uit de omgeving en kwam vaak thuis met flessen melk. Hij werkte voor de Heide Maatschappij en had dus nogal veel te doen met boeren in de provincie Groningen.

Vooral in het laatste jaar van de oorlog waren er nogal wat jonge soldaten ingekwartierd in de scholen. 's Avonds, als ze langs de straat waar wij woonden terugleerden van hun nacht oefeningen zonder toezicht van hun officieren, kwamen ze moeder om brood vragen. "Hai, dat begroot mie ja," zei moeder dan, als ze de bleke jongensgezichten zag onder de hoekige helmen, en steeds gaf ze hen een stuk brood. Zonder boter hoor, want per slot van rekening waren het Duitsers.

Ik heb gezien hoe de officieren deze kindersoldaten afbeulden. Ze joegden ze door het stinkende Winschoter Diep, want de recruten moesten leren

het schiettuig boven water te houden.

Ik ben Gereformeerd

Al in de eerste jaren van de oorlog was ik in aanraking gekomen met de Duitse bezetting. Dat zat zo. Mijn schoolkameraadjes hadden een leuke scheldnaam voor mij gevonden. Ze noemden mij "Jeude," Of dat nu van mijn

omdat het vlees dat we de laatste oorlogsjaren verorberden omrand was met gruwelijke lagen blubbervet. Ik ril nog als ik mensen het zie eten. Nu nog verwijder ik uiterst zorgzaam elk randje vet van mijn Zondagse runderlapje. En zeggen we ooit "Het lijkt wel oorlog" als de economie van ons schone tweede vaderland het onmogelijk maakt zo'n

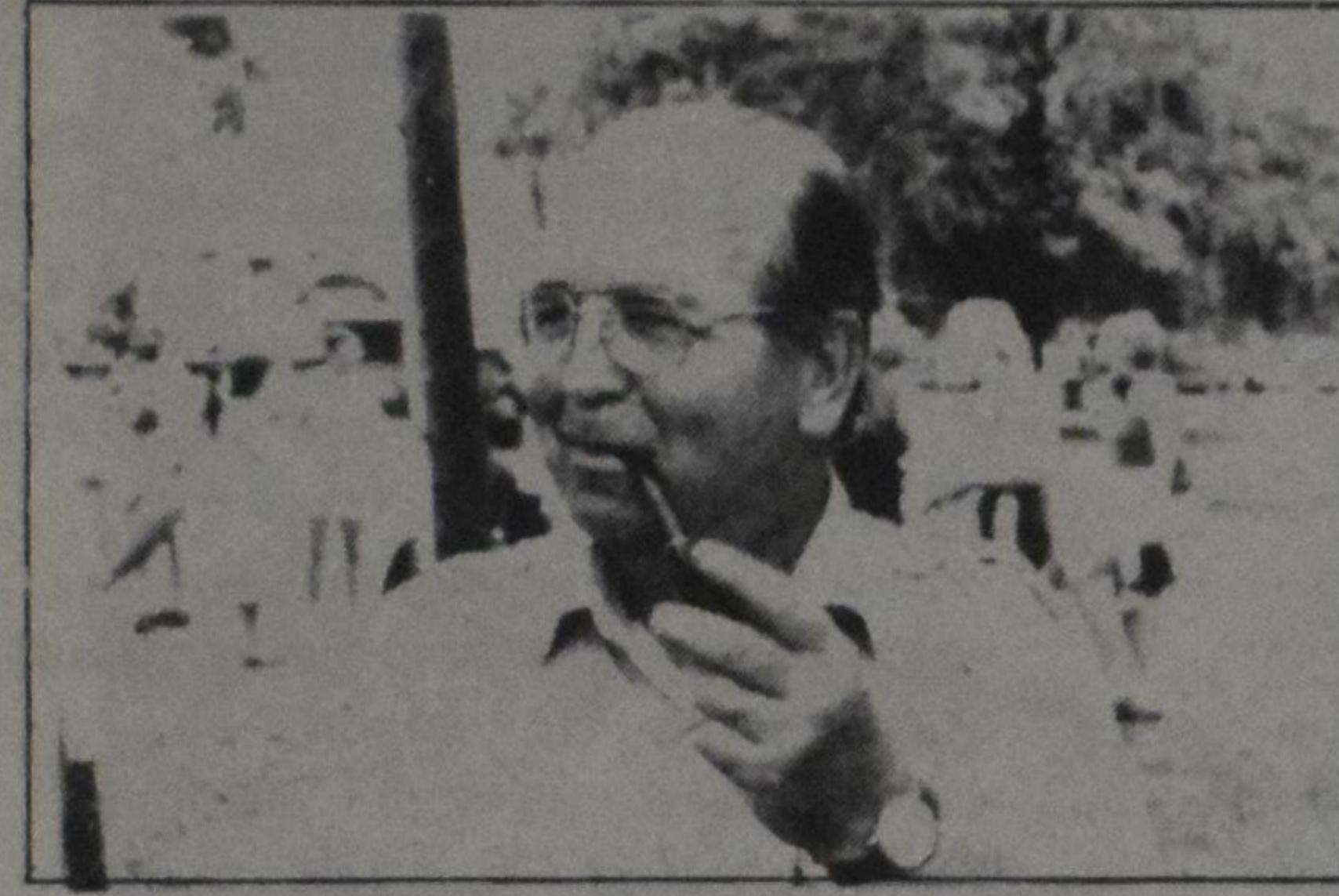
lief, bleek meisjesgezicht achter het hoge getralied raampje van een veewagen. Joden treinen richting Nieuwe Schans. Wij hebben dat toch met eigen ogen gezien? Hoe is het dan mogelijk dat we de Zundel rechtspraak in onze veilige woonkamers meemaken, terwijl we eigenlijk strak-zwijgend voor dat gerechtsgebouw hadden moeten staan?

steeds nauwer wordende religieuze ervaring.

En geeft de Heer, in zijn onuitsprekelijke goedheid en genade, ons geen bevrijding van de macht der zonde? Bevrijding is voorzeker een doorgaand verschijnsel. En altijd brengt het licht, blijdschap, een gevoel van veiligheid en vrede.

Het is goed onze kinderen van de bevrijding te vertellen. Laat het een uitgangspunt zijn om te spreken van de vrijheid die we ten volle mogen genieten als we dicht bij de Heere Jezus schuilen. Onze kinderen zullen wellicht een tijd tegemoet gaan die eindeloos zorgelijker is dan "onze" oorlogsjaren. Dat baart ons en hen grote zorg. Misschien zullen de woorden van het lied "Veilig in Jezus armen" voor hen van nog groter belang zijn, dan voor ons

Van Halsema's Onthullingen



zwarte haren kwam, of van mijn handelsgeest, laat ik in het midden.

Zo liep ik eens door de stad en kwam Onno Bolhuis tegen. Hij groette me op luidruchtige wijze: Héé, Jeude! Meteen voel ik een grote hand in mijn nek. Een Landwachter, die op zeer onvriendelijke wijze snauwde: Mitkommen. Ja, ja, de heren spraken al een behoorlijk mondje Duits.

Zo kwam ik terecht op het Landwachters Bureau aan de Venne. "Bist du een Jude?" Ik stamelde: "Nee hoor, Gereformeerd!" Dat moest ik dan maar eens bewijzen.

Gelukkig was de gereformeerde pastorie dicht bij, en zo werd dominee Berghuis er bij gehaald. Wat gaf hij die lummels er van langs. De landwachters werden steeds bleker, en het was "Ja Herr Dominee," "Nein, Herr Dominee" voor en na. (Een zoon van deze dominee Berghuis vervulde later een belangrijke plaats in de Anti-Revolutionaire Partij).

Het emmertje van Zarephath

Wat hebben de oorlogsjaren onuitwisbare herinneringen en indrukken nagelaten ... Veertig jaar later ben ik nog steeds zuinig op W.C. papier! Jaren lang heb ik geen stroop gelust. Eens kwam vader thuis met een emmer stroop. Weet u hoevele broodjes men kan besmeren met een emmer stroop? Als ik het verhaal van Elia en de arme weduwe lees, komt me nog die emmer in gedachten ... er scheen geen eind aan te komen.

Dan vraag ik me af wat er gebeurd zou zijn had ik niet dat eerste pakje "Sweet Caporals" van die leuke Canadese soldaat, die om mijn zuster kwam, gekregen. Zou ik een "niet-roker" geworden zijn? Ik heb jaren geen vlees gelust,

lappie rundvlees door de week te verorberen?

Onwijsbare indrukken. Een

De Vlucht

door Adama van Scheltema

De storm wind waait door Belgenland,
De lucht laait in den grooten brand
Van de granaten.
De Duits wikt, maar is niet geveld,
Zij moeten voor zo wild geweld
De stad verlaten.

Zij haalde al, wat zij bezat,
Sinds zij haar man verloren had,
Die lag verslagen —
Het jongske & meiske aan iedere Zij
Haar derde moest zij zelf in bei
Heur handen dragen.

Zo togen zij door vreemd gebied
Naar 't verre land, zij wisten niet,
Waarheen ze vluchten,
Ze waren duizend armen saam
En duizend dingen zonder naam
En duizend zuchten ...

Een late dag, het jongske kloeg
Och moeder, 'k ben niet groot genoeg —
"Is 't ver nog, dat wij hoeven?
"Ze zei: "ginds bij die ster is 't och,
Vat moeders rok, de Duits zegt toch,
Gij moogt niet toeven.

"Och moeder" zei hij, 'k kan niet meer,
Mijn hart doet mij zo hevig zeer —
Zal 'k sterven moeten?
Toen gleed hij naar den natten grond,
En stierf daar, als een zieke hond
aan hare voeten.

Men stak een kleinen greppel af,
Men lei hem in een haastig graf
Onder wat stenen. —
Ze hing een kranse aan de heg,
Ze zette een kruiske op de weg —
En moest weer henen.

Haar voeten zogen door het slijk,
Al dieper dook haar lichaam
Lijk die honderdtallen.
En zwaarder slepend met haar last
Hield heur het meiske zwaarder vast
om niet te vallen.

Een late dag, het meiske zei:
Och moeder, 't is te ver voor mij,
"Rust gij niet even?"
Ze zei: "Waar gindse sterre staat,
Daar is 't. De Duits zegt toch: "Het
gaat er om ons leven!"

"Och moeder," zei het meiske zacht,
"Het zijn al sterren, in de nacht
Voor mijne ogen —!"
Toen zeeg zij, als een wankel lam,
Naast hare moeder neer — en kwam
Niet meer omhooge.

Men droeg haar van de weg opzij
En groef een graf, de moeder lei
daarop wat zoden,
En vlocht een kranse in der haast
En zette er een kruiske naast,
En liet de dode.

Ze ging en droeg het kindje stijf
Tegen haar mager moederlijf,
Nat van de regen.
Zij zag niet meer de sterren staan —
Zij zag alleen heur voeten gaan
Langs 's Heeren wegen.

Doch eind' lijk kwam ze aan 't laatste end
Aan 't land, dat over haar ellend
Zich zou erbarmen, —
Daar drukte zij haar lieve wicht
En lachte naar dat lief gezicht
In hare armen ...

Zijn oogskens waren wondergroot,
Die zagen in den grooten dood
Oneindig verre —
Nog verder dan die verre vlucht,
Nog hooger, dan de hooge lucht
Vol duizend sterren.

Dutch



Als je't mij vraagt

Syrt Wolters

Die vraag kwam op toen we, in een klein gezelschap van oudere immigranten, het hadden over het boek van Vander Mey: *To All Our Children*. Ze hadden een paar fotos van me gezien in dat boek en terwijl we zo babbelden over onze ervaringen als vers aangekomen immigranten, kwam de vraag op: Wat beschouw je je meest interessante ervaring in Canada?

De meest interessante ervaring voor mij had te doen met m'n werk. Zoals u weet ben ik kapper van m'n vak. Ben ik geweest sinds ik als jongen van 14 jaar van school kwam. Dat wordt straks in juni 60 jaar! (Ja, ik werk nog steeds).

Toen we in 1948 naar Canada kwamen, was ik eigenlijk een uitzondering, want toen waren de Canadese emigratie bepalingen nog gebaseerd op de dertiger crisisjaren, welke alleen maar landbouwers en kwekers toeliet. Er was echter een uitzondering: Als we in Canada een nauwe bloedverwant hadden die bereid was de volle verantwoordelijkheid van de immigratie te aanvaarden, dan konden ook niet-landbouwers en tuinders in Canada komen.

Welkom maar niet wijs

M'n vrouw had een broer, die in het noorden van British Columbia een boerderij had. Dus — schreven we hem een brief met het verzoek of hij in staat was om ons als immigranten te laten komen. Het nam enige tijd voordat we antwoord kregen (er was nog geen luchtpost), maar eindelijk daar was zijn antwoord: Zo, willen jullie naar Canada komen? Nou, jullie zijn hier van harte welkom en we zijn bereid om jullie op onze verantwoordelijkheid te laten komen.

Maar — zo schreef mijn zwager verder — jullie bent niet wijs als jullie van m'n aanbod gebruik maken. Jullie weten niet wat je vraagt. Het is hier nog wildernis hoor. Geen electriciteit — geen kolen of gas — geen waterleiding. Je moet buiten naar de W.C. en dat is hier in de winter een bar koude bedoeling.

Wat was je meest interessante ervaring als nieuwe immigrant?

Mijn zwager dacht natuurlijk dat we nog echte "city-slickers" waren, maar hij vergat dat we net vijf jaar oorlog achter de rug hadden met alles wat daaraan vast zat. Dus schreven we hem terug dat we graag van zijn aanbod gebruik wilden maken.

Als m'n zwager er met zijn gezin kon wonen, dan zou het voor ons ook wel gaan. M'n zwager's aanbod hield in dat hij voor minstens een jaar voor werk en huisvesting moest zorgen. En wat moet een kapper in zo'n wildernis doen? Hij schreef in verdere brieven dat ik ook in Houston kapper zou moeten worden. Niet een kapper die haar "kapt," maar één die bomen kapt.

"I've been working on the railroad"

Toen we in Augustus 1948 aankwamen was het nog te vroeg om de bossen in te gaan om aan de zaagmolen te werken. Dus had m'n zwager me een baantje opgescharrel bij de spoorweg als "section-man."

Spoorweg arbeider. Met een ploeg van vijf moesten we 10 mijl spoorweg onderhouden, zoals spoorbalken vernieuwen, gebroken rails vervangen en aan weerskanten van de spoorlijn alle kreupelhout, met een grote zeis, afmaaien. (Als dat niet gedaan zou worden, dan zou de hele spoorlijn spoedig overgroeid zijn met bos). Dat heb ik drie maanden gedaan. Toen begon het te sneeuwen en te vriezen, dus konden we niet meer werken.

Zo kwam ik dan in het bos terecht en kon ik mijn werk als (bomen) kapper beginnen. Nou, dat is heel wat anders dan haar kappen, dat verzekert ik mijn lezers wel. M'n zwager's houtbedrijf was

maar een simpele onderneming: alles moet met een 5-foot lange zaag gebeuren om de bomen om te krijgen. Maar ik heb het geleerd en, volgens ervaren "kappers" had ik het vrij vlug onder de knie.

In het boskamp staat een huis

We woonden in een bos-kamp in de bergen. We kregen een hut toegewezen, waar we met ons gezin met drie kinderen moesten wonen. Het was een één-vertrek hut, opgetrokken van ruwe planken. Dubbelwandig met zaagsel tussen de wanden om de felle kou enigszins buiten te houden. We hadden geen asbakjes nodig: als er visite kwam die rookte, dan werd de as heel efficiënt gedeponeerd in de reten tussen de vloerplanken. Dat was makkelijk. In onze één-kamer woning moest natuurlijk alles gebeuren: wonen — slapen — koken — wassen — baden — alles in hetzelfde vertrek. Als het stormde dan waaiden de planken door de kamer.

En dan die kou! 40 graden onder nul Fahrenheit werd heel gewoon gevonden. We hebben ook 50 en 60 graden onder nul meegemaakt en in 1950 op een morgen zelfs 68 onder nul! Toch hebben m'n vrouw en ik nooit gezegd: Wat zijn we toch begonnen! Als we dit geweten hadden... Nooit hebben we terug gekeken — alleen maar vooruit.

Omstreeks Pasen verlieten we het bos en daalden we weer neer in de vallei. Die zomer heb ik van alles gedaan: timmeren, schilderen, "cement mixen", spoorwagons lossen of laden, en noem maar op. Inmiddels hadden we een "huis" gekocht. Een foto ervan staat in Vander Mey's boek. Totale som \$550.00. Het was van een Indiaan.

Hij verdiende z'n kost met "trappen" dus was bijna nooit thuis. Hij had een hoge rekening bij de kruidenier en toen de winkelier hem meermalen maande om z'n centen, zei de man: neem mijn huis maar. De winkelier bood mij het huis aan voor het bedrag wat de Indiaan schuldig was \$550.00! De volgende winter ging ik weer naar het bos; m'n

gezin bleef "in town." (Een erg weids woord voor Houston in 1950).

Van dik hout zaagt men planken

Maar na twee jaar werken als bomen "kapper" had ik er wel genoeg van. Het werk beviel me best, maar dat ik alleen maar met weekeinden thuis was, beviel me niet. Dus trachtte ik om werk "in town" te vinden. Er was een houtbedrijf, of liever een schaafbedrijf.

Meerdere immigranten hadden al geprobeerd om daar aan de slag te komen, maar de voorman van dat bedrijf had een aangeboren antipathie tegen niet-Engels sprekende immigranten en in het bijzonder immigranten van Nederland. Tenminste alle Nederlandse immigranten die er een poosje gewerkt hadden kwamen tot de conclusie dat je voor zo'n vent niet werken kon.

Mijn begeerte om thuis te willen blijven deed me toch besluiten om het te proberen. Ik nam me voor om eens uit te vinden wie de taalstrijd was: hij of ik. Zo ging ik op 15 mei 1950 naar de schaverij en vroeg de voorman of hij iemand gebruikte kon. En ja — hij moest nog een man hebben. Ik werd aan de "trimmer" gezet, waar je erg vlug moet zijn.

Na een uur kwam er een man in de schaverij en schreeuwde mij toe, boven het lawaai van de machines: "You have my job — that's mine." Ik wilde natuurlijk niet dat iemand door mij zonder werk zou komen, dus was ik bereid om hem mijn plaats te geven. Totdat hij ineens zei: "Do you have family and kids?" Toen ik hem vertelde dat ik een gezin met drie kinderen had, zei hij: "You keep the job — I'm single."

Dit verhaaltje is tot nu toe niets buitengewoons, maar ik moet dit wel eerst vertellen als een inleiding op mijn volgend verhaaltje, wat één van mijn meest interessante belevenissen weergeeft. Tot volgende keer dan maar.

Ieder ding schoon gemaakt op zijn tijd

Naar aanleiding van Ds. Nederlof's brief in *Calvinist Contact* van Maart 15, 1985 zou ik graag van hem weten in welke vertaling hij heeft gelezen dat Calvijn bereid was kinderen tot het Avondmaal te laten. In de Hollandse vertaling lezen we op blz. 235 van Calvijn's *Intitutie* het volgende:

"Het is niet waar dat men ook aan kinderen het Avondmaal zou moeten uitreiken. Want er is een groot verschil tussen Doop en Avondmaal. De Doop is de

ingang in the Kerk maar het Avondmaal is gegeven aan de volwassen, die de vaste spijs kunnen verdragen. Zij kunnen het lichaam en bloed onderscheiden, wat de kinderen niet vermogen. Voor kinderen is de Doop genoeg als teken van aannemen tot dat zij groot geworden zijn, de vaste spijs kunnen verdragen." Dat is duidelijk genoeg.

Eva tegenover Adam
Wat de vrouw in het ambt

betreft lezen wij van Calvijn nog niets. Het was nog de goede ouwe tijd. Rustige tijd, rustige vrouwen. Maar we zitten er lelijk mee in deze onrustige tijd. Calvijn's bron was ook de Bijbel, God's Woord. We lezen daar in Gen. 2:18, nu dat de Heere Adam eerst geschapen heeft, "Ik zal hem een hulpe maken die als tegen hem over zij." In vers 20 worden die laatste woorden nog weer herhaald "tegen hem over" niet naast hem. In de Bijbel hebben woorden vaak een diepe betekenis. Dat het herhaald wordt wil zeggen, het is vast en zeker. Na Eva verschijnt Satan. Waar en hoe weten we niet. De grote gebeurtenissen der schepping blijven geheimen.

De Bijbel is geen verhaaltje. Dat maken de mensen en, met name, de geleerden er van. Maar het is openbaring, bekendmaking, Heils

geschiedenis. God heeft de mens gemaakt tot een levende ziel Gen. 2:7. Niet als een stok en blok maar naar 2 kanten: de Bijbel spreekt over leven en dood. Adam had een vrije wil, en om dat te bewijzen stelde de Heere hem op de proef, om te gehoorzamen, en niet te eten van de boom die de Heere hem aanwees. Adam heeft zeker Eva er mee in kennis gesteld. Satan spreekt haar also aan. Satan word getekend als list en bedrog.

Satan begint bij Eva met list, "Is het ook..." Dat is twijfel. Daarna wezen als God. Dat is hoogmoed. Dan volgt de begeerte, de vrucht is aantrekkelijk. En Eva valt, ze neemt en eet. Adam is geen steek beter; ook hij neemt en eet. Satan is de eerste valse vertaler, en heeft een stroom volgelingen to en met vandaag.

Mirjam, waarschuwing tegen hoogmoed

Hoogmoed komt in de Bijbel overal in verschillende vorm en omstandigheden voor. In Numeri 12 wordt Mirjam ons als waarschuwing tegen hoogmoed getekend. Zij komt in opstand tegen de hoge positie die Mozes van de Heere gekregen heeft. "Heeft de Heere ook niet door ons gesproken?" Bij Mirjam is het nog een bescheiden vragende taal. Tegenwoordig is het brutale straat taal, "wij hebben en wij willen" met Bijbel teksten versierd.

De duivel heeft voor elke ketter wel een letter. Het hoort er op dat zij de aanstichter is en Aaron er mee ingesleept heeft. De Heere roept hen naar buiten, en wil hen niet eens in het Heiligdom antwoorden. Vervolg op pagina 23...

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Ieder ding schoon gemaakt op zijn tijd

...vervolg van pagina 23

Waarom hebt gij niet gevrees tegen mijn knecht Mozes te spreken. Met u spreek ik door een gezicht of droom; dat is de gewone openbarings vorm. Doch also is mijn knecht Mozes niet. Van mond tot mond spreek ik met hem. De gelijkenis des Heeren aanschouwt hij. Dan gaat de Heere in toorn weg.

En Mirjam is melaats. Dan belijdt Aaron zijn schuld. Voor Aaron is het genoeg buiten het Heiligdom gezet te zijn. Maar voor Mirjam is meer nodig. Melaats, dat is buiten de gemeenschap, in afzondering, de woestijn in. Maar dan staat Mozes daar als priester en voorbidder. Een kort maar dringend gebed, O God heel ze toch.

Vrouw heeft rijke gaven

De geschiedenis van Israël is altijd kenmerkend voor de kerk van alle tijden. Het is steeds weer opstand en ergernissen. Ze moeten er zijn, zegt Jesus, doch wee door wie ze komen. Met een molensteen, om de hals in de diepte der zee, dat is verschrikkelijk. Maar wij kunnen er aan ontkomen. Zo wij ook onze schuld belijden, en vragend bidden, "Behoed ons allen voor trotscheden, laat ze niet over ons heersen." Wij hebben een Hoogepriester, meerder dan Mozes, onze Heiland Jezus Christus.

Vrij mogen wij tot Jezus gaan. Jezus neemt de zondaars aan.

Dat is de ene kant, er is nog een andere. Die staat geschreven in Spreuken 31. Daar lezen we met hoeveel rijke gaven en geweldige mogelijkheden de Heere de vrouw begenadigd heeft. De Heere heeft ieder ding schoon gemaakt op zijn tijd. Het is een lange rij. Het is een idéaal, op aarde onbereikbaar. Maar jagen wij er nog wel naar? Of leven wij eraan voorbij?

"O diepte des rijkdoms, beide der wijsheid en der kennis Gods. Hoe ondoorzoekelijk zijn zijn oordeelen, en onnaspeurlijk zijn wegen. Want wie heeft den zin des Heeren gekend? Of wie is zijn raadsman geweest? Want uit Hem en door Hem en tot Hem zijn alle dingen. Hem zij de heerlijkheid in der eeuwigheid. Amen." Róm. 11: 33, 34, 36.

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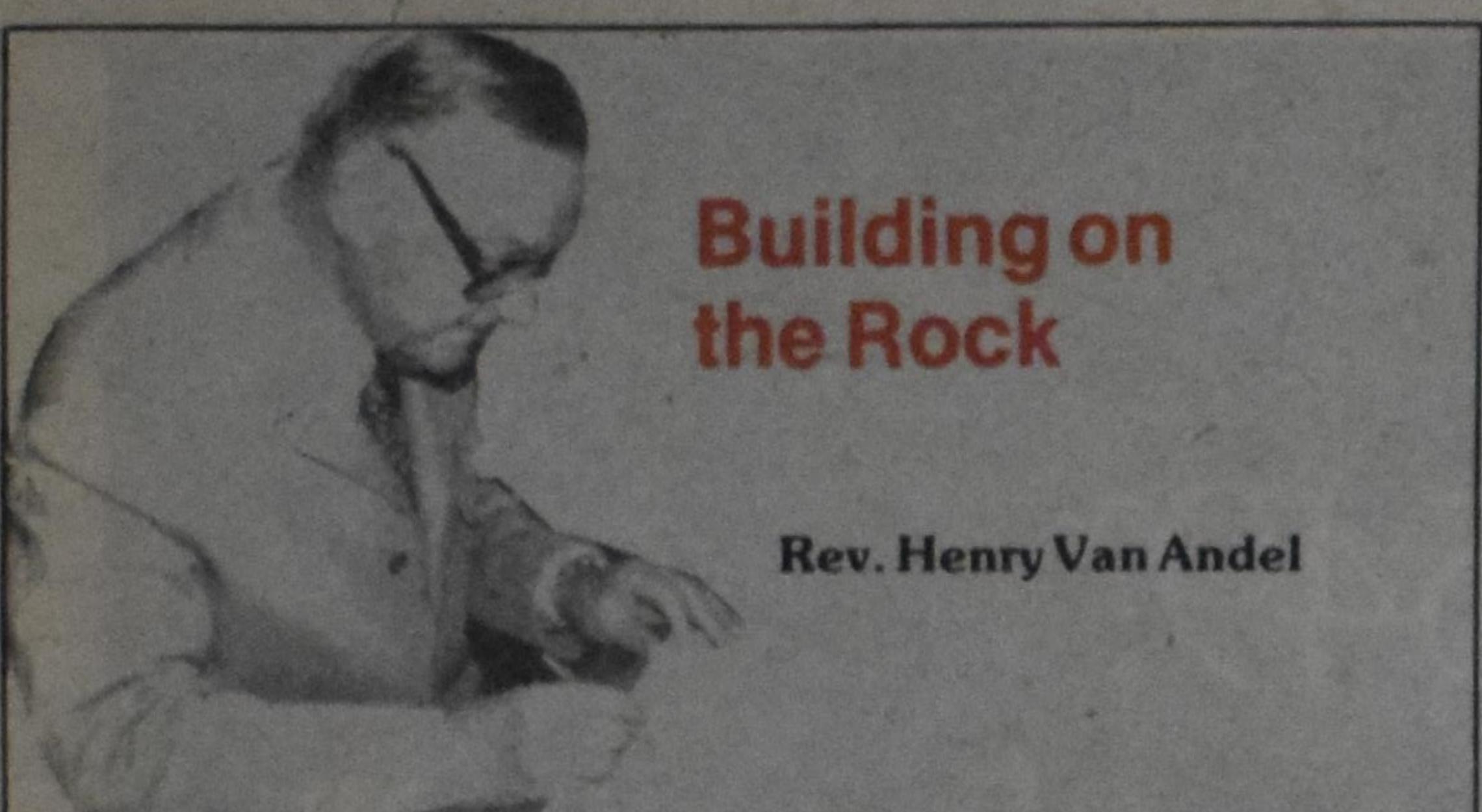
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Books



Do not condemn

Judge not...
Matthew 7:1

The Greek word for judging in our text literally means "acting as a judge."

Although it is often used in a general sense, its specific meaning is: to pass a verdict or to pronounce sentence. We can also say: to declare that a person is guilty. Therefore, we have used the word "condemn" in the heading of this meditation.

Luke — in a parallel passage — also defines the word "judge" in that way (Luke 6:37).

As we have often indicated, Jesus' teachings in the Sermon on the Mount were in sharp contradiction to the hypocritical lifestyle of the Jewish leaders. This is clear also here.

The Pharisees easily condemned their fellowmen. They were eager to cast someone out of the Synagogue, (think of the blind man who was healed by Jesus). They also expressed their anathemas over the multitude of common people who did not know the law. They pretended to sit in the judgment seat of Moses. Actually by their condemnations they seated themselves on the throne of God.

This is what Jesus strongly disapproved when He said, "Judge not." This is what we too have to take to heart. If we are honest with ourselves we must confess that in our lives too there often is a readiness to condemn. In our criticism of false principles we do not hesitate to include personalities, even if they are Christians. In this respect we can be so prejudiced that we pronounce final judgment upon people as such, without knowing all the facts and without taking circumstances into account.

And this is an evil not only in personal life. Alas, the history of the church is filled with this sin. It is right to oppose heresies and false doctrines, using the standard of the Word of God, but to condemn and dismiss fellow believers is not up to us.

We too should never act as if we were sitting on the throne of God.

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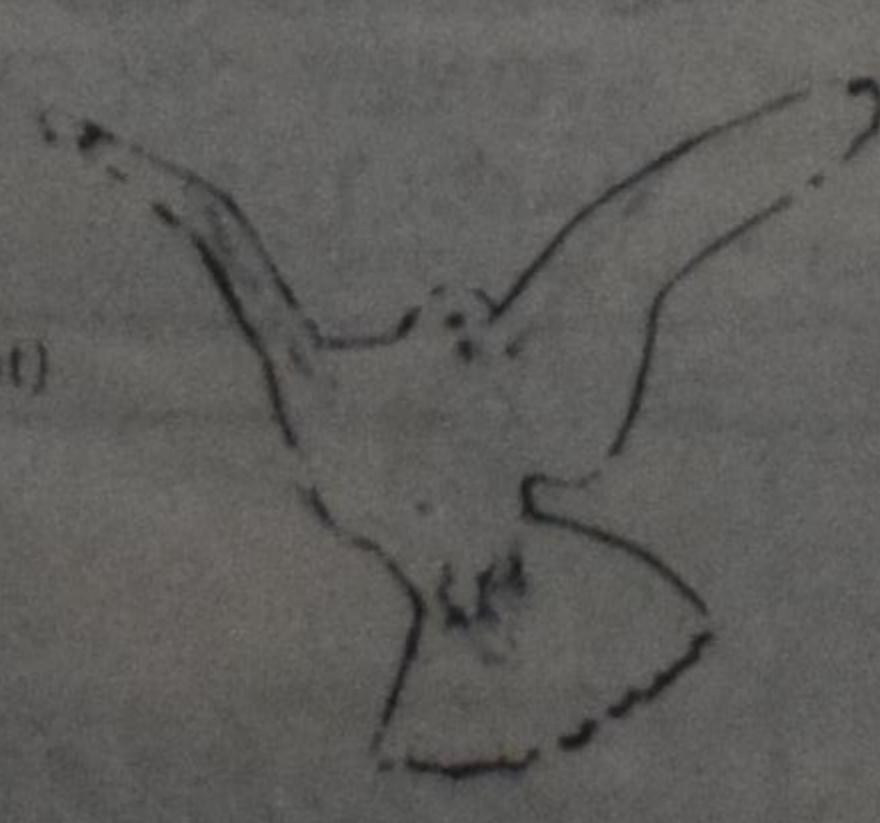
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History

A classic on communism's founders

Three Who Made a Revolution, Bertram D. Wolfe, Briar Cliff Manor, New York; Stein & Day, 660 pp. \$24.95. Ed Vanderkloet, Toronto, Ont.

For those who still harbour illusions about the benign character of communism, or who believe that the Russian revolution of 1917 went awry despite the good intentions of its main actors, this book is highly recommended reading.

Originally published in 1948, it has now been republished by Stein & Day because it is such a classic work on the founders of the communist paradise. *Three Who Made a Revolution* deals primarily with Lenin, Trotsky and Stalin, and describes in great detail their youth, upbringing and their activities prior to the revolution.

The author, Bertram D. Wolfe, was born in Brooklyn in 1896 and was one of the founders of the Communist Party USA. In 1928, as an executive committee member of the Comintern in Moscow, he broke with Stalin and eventually left the Communist Party altogether. He died in 1977 after a distinguished career as a political scientist at Oxford, Geneva and the Hoover Institution (Stanford University). This book is a painstaking account of the lives of the three main characters. It should be noted that Wolfe personally knew Trotsky and Stalin very well.

Lenin

Lenin (Vladimir Ilyich Ulyanov) was born in the Upper Volga city of Simbirsk as the son of middle class parents, loyal to the Tsar. As a youth he turned to Marxism and became a revolutionary, which resulted in his exile to Siberia. Later on he fled to Western Europe where, together with Plekhanov, Axelrod and several others, he founded the Marxist underground newspaper, *Iskra*. Over the years Lenin became the genius of the revolutionary movement in Russia. His extreme dogmatism and his extraordinary intolerance of those who even slightly disagreed with him made him numerous enemies, but his dynamic personality and dogged perseverance enabled him to retain the leadership of the Bolsheviks.

Trotsky

Trotsky (Lev Davidovich



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Chuck

Bronstein) was born in 1879 as the son of a Ukrainian Jewish farmer who, also at an early age, became infected with the Marxist virus. He too was banned to Siberia but later escaped to join Lenin and his friends in Western Europe. Trotsky was a brilliant mind, an outstanding writer and an internationalist in the true sense of the word. Soon, however, he found himself at odds with Lenin and therefore joined the opposing faction called the Mensheviks.

Stalin

The third person in the drama was Stalin (Iosif Vissarionovich Djugashvili), born (in the same year as Trotsky) in Georgia, one of the northern provinces of the Caucasus region. The official records of his underground activity against the Tsarist regime are most unreliable since, after he became the absolute ruler of the Soviet Union in 1925, he systematically destroyed the records of his role in the revolution and had them substituted with glorified accounts of how he became one of the main actors in the revolt against the regime.

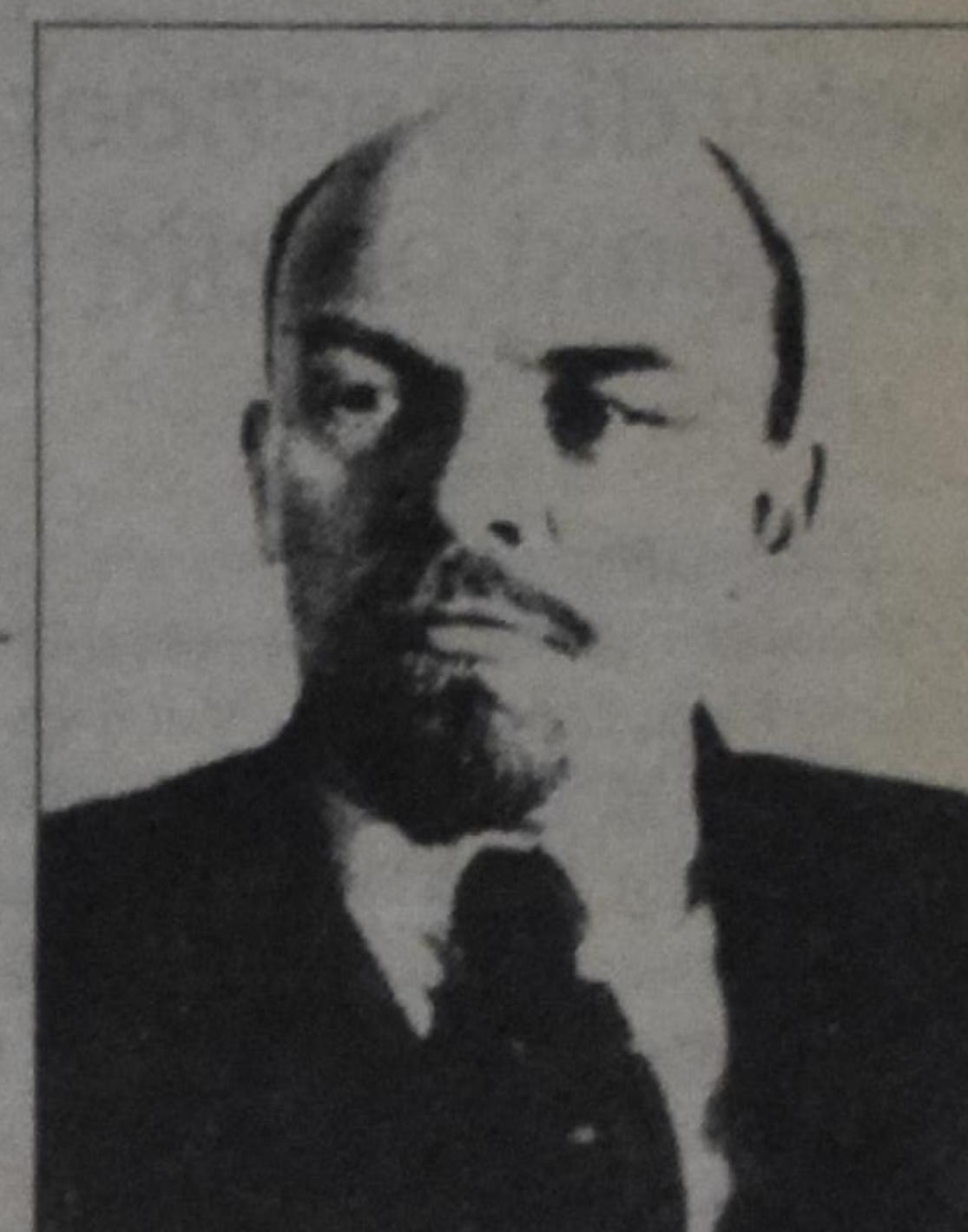
Fanatic devotion to Marxism

It is Wolfe's tremendous research in numerous original writings which glaringly exposes Stalin's falsifications of history.

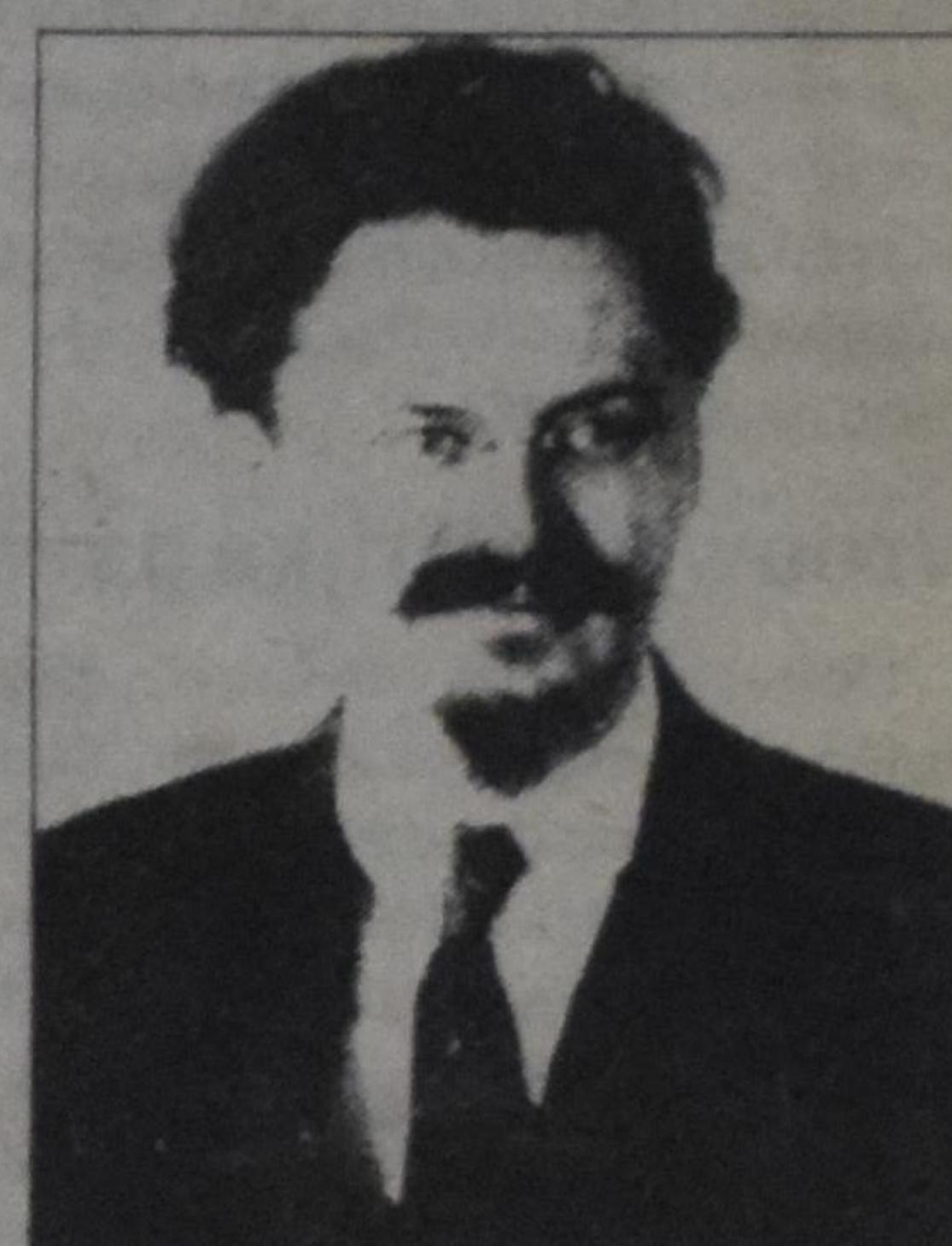
What comes through most in the book is the fanatic devotion of Lenin, Trotsky and Stalin to the cause of a Marxist revolution. Lenin and Trotsky, however, were idealists who, although ruthless in their pursuit of their revolutionary goals and absolutely intolerant of those who disagreed even on minor points, displayed a large measure of loyalty to their comrades, even those who had opposed them at one time or another. Stalin, on the other hand, was a scoundrel who murdered virtually all of his former friends and co-workers including Trotsky) for even the minutest signs of disagreement, or on the faintest suspicion of disloyalty to the party or its leader.

Evil system

As a scholar and former communist, Wolfe exposes communism for what it really is — a godless ideology that rests on the absolute dictatorship of the Communist Party vanguard and that has exterminated some



Lenin



Trotsky



Stalin

100 million innocent people. On reading this book one can only come to appreciate Solzhenitsyn's verdict that communism is not a basically good system gone astray under the terror of a deviate, Stalin, but that it is an evil system in itself for which Lenin and Trotsky were as responsible as Stalin.

Three Who Made a Revolution is not easy literature. Its description of Tsarist Russia (a benign regime in comparison to Soviet Russia) and its detailed biography of not only Lenin, Trotsky and Stalin, but countless other co-workers in the revolutionary movement as well, makes for fascinating reading and greatly enlightens the minds of those wishing to analyze the events of the 40 years that preceded the October revolution of 1917.

Sol Stein, a younger co-worker of Wolfe, deserves the highest praise for being instrumental in having this classic work republished and thus made available to a public that often is all too gullible in believing that the Soviet system is little more than a misunderstood phenomenon that should be treated kindly and trustingly.